Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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THE
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☞ *A few advertisements of a general character will be admitted at the usual rates.*

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☞ Mr. JOSIAH HATT, No. 742 1-2 Broadway, is appointed Agent for the Christian Reflector for the city of New York.

Religious Miscellany.

New Bible Society in England.

The English Baptists have at length been forced to form a new Bible society, after the example of the Baptists in America, to sustain the publication and circulation of the whole Bible faithfully translated into the languages of the heathen. The British and Foreign Bible society, after circulating thousands of copies of the Bible as translated by Carey, and Yates, into the languages of India, and which are acknowledged to be the best translations existing in those languages, some years since refused to render further aid in their circulation unless certain words should be omitted, and their places supplied by *Greek* words, about which the natives could be supposed to know nothing. After endeavoring in vain for seven years to procure a reconsideration of the decision of that society, a meeting was held in London, March 24, to organize a new Society. We copy one of the resolutions, with the remarks of Messrs. Hinton and Hoby, from the London Patriot.

The following resolution was moved by the Rev. J. H. Hinton, A. M.; seconded by the Rev. Dr. Hoby:—

That this meeting, assembled for the purpose of forming a Society for the encouragement and circulation of faithful versions of the Holy Scriptures, seriously deplore the necessity under which they act; but that the continued refusal of the Committee of the British and Foreign Bible Society to aid the translations made by Baptist missionaries in the East, unless they consent to suppress that portion of the Word of God which relates to the ordinance of baptism—after having supported them more than twenty years—leaves them no alternative but to take up that department of christian labor from which the Bible Society resolves to retire.

The Rev. J. H. Hinton then said,—After the observations of the Chairman and Secretary, very little remains for me to say. This is the age of new societies. There is constantly some new object commending itself to the warm-hearted friends of humanity, religion, and liberty; it is taken up with energy and sympathy, and the minds of the public are awakened and drawn towards it. New societies thus continually arise, and I do not know whether it will not be so till the end of time. However there is this peculiarity in our meeting to-night, that although we are convened for the formation of a new society, yet it is not a society for a new object. Ever since the establishment of the Baptist Missionary Society, now nearly 50 years, and whose jubilee, I hope, will be celebrated with holy, hearty gladness and liberality—the work of translating the Scriptures into the languages of the heathen, and circulating them widely, has been undertaken and carried on. We have been doing the same thing all along; and a most important and essential part of Christian lobor it is. We are now only doing the same thing in a new mode, there is, therefore, nothing required to kindle our zeal, or to make us understand or appreciate the importance, magnificence, and vital character of the object before us. We need not now be instructed in the duty, value, and necessity of communicating the word of God to heathen nations in their own language, as we have hitherto accomplished this object by means of subscriptions to the translation fund of our missionary society, and by the continual aid of the British and Foreign Bible Society, which has heretofore liberally supported our translations and formed the principal nutriment by which they have been sustained. We therefore naturally ask how it comes to pass that we are called upon to support the same work in a new and hitherto untried method. You have heard the reason assigned why the support heretofore given to the same or similar translations is now withdrawn; and unless these translations and this entire portion of missionary operations are to be given up, the effort which we now call for is not only approoriate, but necessary and indispensable. For the last seven years our translations would have been a dead letter had it not been for the accidental but noble Christian liberality of our friends in the United States. God's providence was manifested in the Baptists of America—a much larger body than the Baptists of Enaland—being thrust out by the American Bible Society, and that more unceirimoniously than we have been from the British and Foreign Bible Society. They, however, promptly determined to act for themselves, under the name of the American and Foreign Bible Society, and as there were more contributions came in than they could themselves immediately employ, they sent a part to us.—The representative of this Society, who is now on this platform—will, I am sure, be received by this meeting, and by our churches throughout the country at large, in a manner expressive of Christian kindness and gratitude, corresponding with the claims of the Society, on whose behalf he has come amongst us. But we should not have liked always to leave our eastern translations of the Scriptures like paupers dependent on charity, even though it had been the Christian charity of our brethren in the United States. Though we felt it incumbent on us to accept their aid for a time, and, indeed, should now welcome it in whatever measure it may be available, yet it is on our own energies and on our own liberality that we must rest. When the refusal of the British and Foreign Bible Society was first given, I remember saying to my friend, the Secretary of the Mission, "Now, I suppose, we must have another Bible Society;" "No," he replied, "a little caution—gently!" We have been cautious and gentle for seven years, and although a great many who hear me now and throughout this country may never have heard of this movement before, because we have been so very quiet, yet it has been seriously and gravely talked of in our committee meetings. However, we have thought it incumbent on us not to create a public sensation—not to bring any thing like a public accusation, or incur the risk of a public schism with such a beloved Society as the Bible Society, so long as it was possible to avoid it. If any should inquire whether we are not now precipitate—whether the committee will not yet listen to reason—let them call to remembrance that privately, without bringing the matter before the public, accommodation has been attempted from year to year. The points at issue have been stated in a memorial recently published, of which I have heard a gentleman of excellent judgment say that if the writer of that memorial had been born for no other purpose than to write it, he would have lived for a noble end. You will, I think, feel satisfied that, whatever there may be to be deplored—and there is much to be deplored in this division from the Bible Society—we have washed our hands of all responsibility for it. No one can say that seven years of patience and forbearance leave us herein in fault. I do not wish to accuse the Bible society. If it be in fault, may it be their own consciences that shall accuse them, and our heavenly Father who shall forgive them. But the question comes practically to this—are the mass of translations and the translating apparatus, living and dead—printing-presses and types—are they now to be made available and effective, or not? You all know how God from the first of our missions in India, has honored the department of translation there; how he gave us, in Dr. Carey—one of the first missionaries—a man with eminent adaptation for the acquirement of languages and the translation of them. Subsequently, in William Yates, he has given us a man of no less eminence than Carey himself; and who, having the advantage of the labors of those who preceded him, has carried the art of faithful and intelligible translation of the Scriptures far beyond his precursors, and beyond what the translators of any other communion have yet attained in the Eastern world. We have also, lately made an addition to our staff in Mr. Wenger, who had gone out as well qualified to become a translator of the Scriptures. In addition to all this, our missionaries have great faculty in circulating the Scriptures throughout the immense population of India, where we have numerous churches already formed and active. We might as well abandon the whole of our missions in India as abandon our translations. Action, then, is necessary, and we must have means to support our labors. We must make an appeal to our friends throughout the country for several thousands of pounds annually. That there should be any part of the Baptist denomination who will not support us, is what I will not believe, until the fact is undeniably before me.—The man who, being a Baptist, shall refuse to support these translations, would seem to say, that the translators should have bartered their consciences for a bribe, and that their unflinching independence and integrity is to be frowned upon rather than applauded. We say, "No, honored translators, our countenances would have been suffused with shame, if, for the sake of a few hundreds or a few thousands a-year, you would have abandoned what you and we believe to be a faithful translation of the Word of God." A man who would have altered one word in the Bible for a bribe, would have altered any other word in the Bible for another.—Shall there, then be a unanimous agreement in the constitution of our Society this night? It is a constitution by which we refrain from trespassing on the general object and field of the Bible Society. It would have been a great gratification to myself, and to many others, if we could have formed a Society on the broadest and most catholic principles—if we could have taken the ground which was once occupied by the Bible Society—but which it seems now to have abandoned—and have devoted our energies to the circulation of all translations, generally faithful, irrespectively of the translation of particular terms. But since the energies and resources of our denomination may not be equal to such an undertaking, and since the Bible Society is nobly doing it, it is for us simply to take the work which they abandon. We shall circulate copies of the Scriptures in which every word shall be translated, and none blindly and unintelligibly transferred by putting Greek into a pagan language. We purpose to circulate versions in which the terms relating to baptism shall be translated by terms denoting immersion, not thereby disseminating the peculiarities of our denomination, but adhering to the mind and Word of God, as Pædoptists themselves almost universally acknowledge. But immersion is not, after all, the peculiarity, or a peculiarty of the Baptist denomination, either English or foreign. The peculiarity of the Baptist denomination is, believers' baptism, not immersion. There are a number of churches besides ours who are immersionists, but there is no other church which baptises only believers. That is our peculiarity, and I hold it to be our glory. The great majority of the Christian world are immersionists. In the great work before us, we shall have the assistance of those friendly to honest and independent translation, not of our own body only—there are friends of the oppressed in all denominations. There are many independent Churchmen, and others, who, seeing the injustice which has been done to us, and seeing the attempt made to tamper with the integrity and independence of biblical translation, will cordially afford us their aid. The Rev. gentleman concluded by moving the first resolution, and sat down amid long continued cheers.

Rev. Dr. Hoby, in seconding the resolution, deeply deplored the necessity for the formation of this Society. Some persons thought that Baptists delighted in singularity, and that they were the most sectarian of sects, always ready to burst the bonds of brotherly love and union. Such was by no means the case. He, in common with his brethren, felt the deepest solicitude for the true union of Christ's disciples, and for the maintenance of the unity of the Spirit in the bond of peace. He honored the Bible Society. It was a noble institution—the very Pharos of the world, which should bring its bright lustre over the face of the habitable globe; he gloried in it: it was truly the honor of the age in which he lived. If any construction could be put on his taking part in the business of this meeting, that they were about to secede from the Bible Society, he should unhesitatingly have declined the duty which he now attempted to discharge. He took the present opportunity of pledging his adhesion to the Bible Society. So much he loved it, he felt that it would scarcely be perfect without him. Necessity alone could have urged the present movement, but that necessity had been made apparent. It therefore came to this—Were their missionaries to be interrupted in their work, or to be prevented from giving the Word of God according to their own conscience, or were they to be sustained? They should be sustained. Though pledged to support, as they always had done, the claims of the Bible Society, they were also pledged to sustain and support their own missionary translators. He could not help thinking that Baptists were, in the Providence of God, to be made instrumental in presenting to the world the great subject of Christianity—believers' baptism; and he felt intense anxiety that heavenly wisdom and prudence should guide them. He hoped it would go forth to the public that they did not hastily and cheerfully seize on an opportunity to separate from their brethren of the Bible Society, but that they felt it to be a matter of painful necessity to take this step in order to pursue the great work of enlightening the world, and in order to do honor to the Divine Lord and Master by whom they had been entrusted with that awful deposit.—He prayed God to grant to their brethren abroad, and to themselves at home, his wisdom, guidance, and direction in their present painful and delicate situation.

American Tract Society.

Abstract of the Fifteenth Annual Report, presented May 13, 1840.

Timothy R. Green, Esq. for eight years an active member of the Committee, has been suddenly removed by death.

Publishing Department.

Thirty-four new publications have been issued, including Flavel's Fountain of Life, or Christ in his Essential and Mediatorial Glory, 560 pages, 12mo; Melvill's Bible Thoughts; Mason on Self-Knowledge; the fifth volume of Gallaudet's Scripture Biography, embracing Joshua, Judges, and Ruth; Hooker's Child's Book on the Sabbath; Hymns for Social Worship, 549 in number, taking the place of the Society's Family Hymns, and adapted for use in neighborhood and other social meetings, especially where Christians of different denominations are united in labors for the salvation of men; and four additional 18mo. volumes of Narrative Tracts, with neat engravings. The Rise and Progress, Pilgrim's Progress, Saint's Rest, Call, Bogue's Essay, and Keith on Prophecy, have also been imported in French, and are for sale at the Depository.

The attention of able evangelical writers is invited to the importance of preparing short narratives and other Tracts, adapted to general circulation, of each of which it might be expected that not far from 100,000 would be circulated within one year.

The Society's principal works have also been embodied in a *Christian Library* for *Library Associations, Schools,* and *Families,* containing 45 volumes of 430 pages, neatly and uniformly bound and lettered, in firm sheep, adapted to permanent use, and sold, arranged in a neat case, for $20. The first thirty volumes, filling two shelves, are 18mo; the remaining 15 volumes 12mo; the 15 volumes of the first shelf being the same as the "Evangelical Family Library," and the first 33 volumes embracing 63 distinct works, of which 20 were written especially for the young. The remaining 12 volumes embrace the general series of Tracts.

The Christian Almanac, of which 65,000 were printed the last year, in 14 editions adapted to different localities, having occasioned considerable pecuniary loss, especially on distant editions, but one edition for 1841, will be issued, entitled the Family Christian Almanac, with a fair and distinct Calendar, adapted for use throughout the United States. The type will be kept standing, and merchants and others, in every part of the country, can be furnished, in large or small quantities, on the lowest terms.

Issues, Receipts, &c.

There have been printed, during the year more than 100,000 each of several Tracts, and of two 148,000 each; of Baxter's Call and Alleine's Alarm, each 16,000; of 6 volumes, 12,000 each, and of 13 others 8,000. Total printed 325,000 volumes; 3,400,500 publications; 117,970,000 pages; making since the organization of the Society 1,125,644,705 pages. The Society has printed since its formation, of Baxter's Call 98,179, of the Saint's Rest 63,365; of Harlan Page 52,672, and of several others more than 50,000.

Total circulated during the year 6,346 sets of the Evangelical Family Library; total volumes 291,420; publications 4,218,721; pages 123,687,707; making the entire circulation since the formation of the Society 18,043 libraries; 1,444,810 volumes; 55,259,399 publications; 1,041,671,276 pages.

Six hundred and seventy-five distinct grants have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,484,055 pages have been delivered to Life Members and Directors—amounting in all to $10,648 96.

Total receipts during the year $117,596 16, of which $41,475 49 were donations, including $19,597 53 for foreign distribution, and $3,264 50 for volume enterprise. The American Tract Society, Boston, remitted $2,000 for foreign distribution; ladies in different parts of the country raised and remitted $7,128 18; a gentleman in Massachusetts sent $1,000 for volume circulation; more than $1,100 in donations were received from Charleston, S. C. and Savannah, Geo, and about $6,500 for sale of volumes in South Carolina.

The receipts are $13,699 24 less than the previous year; while the amount received for sale is $893 71 more.

Tract Visitation.

The object of this system is to bring the piety of the church into direct personal contact with the world, in systematic and prayerful effort for its salvation. It is based on the principle that men are regenerated that they may glorify God in being useful. It seeks to bring the "salt of the earth" so near the mass to be saved, that its "savor may not be lost; to carry "the light of the world" where its beams may irradiate the chambers of ignorance and vice; to hold up the "living epistles" where they may be "known and read of all men," and to bring the "witnesses" for God, where their testimony may be heard.

The New York City Tract Society has sustained 15 missionaries, and with 1,037 visiters distributed 679,193 Tracts; 2,582 Bibles and Testaments, furnished by the Young Men's Bible Society; loaned 3,790 volumes; gathered 4,094 children into Sabbath and Public Schools; held 1,867 prayer meetings, and reports 45 backsliders reclaimed, and two hundred and twenty nine hopeful conversions.

In Philadelphia with four missionaries and visiters in 470 districts, containing 36,000 families, nearly two hundred persons are reported as awakened, or hopefully converted. In Rochester, N. Y. 120 visiters reported fifty nine hopeful conversions; and in Boston, Brooklyn, Albany, Troy, Utica, Louisville, Maysville, Cincinnati, and many smaller places in several of the States, and in London and elsewhere abroad, the same work is prosecuted with considerable efficiency and encouraging results.

Volume Circulation.

Through the divine blessing on the labors of a few devoted men, (chiefly laymen) and the cordial co-operation of pastors and people, the circulation of nearly 300,000 volumes, including 6,340 sets of the Evangelical Family Library, has been effected during the past year; and in many portions of the country, particularly in the Southern States, the encouragement is greater than ever to continue the work.

The Rev. Mr. Curtis has effected sales in the sparsely settled districts of South Carolina, within six months, to the extent of about 12,000 volumes, (embracing nearly 500 libraries,) of the value of about $4,000.

The circulation on the field superintended by Mr. Seely Wood, at the West, has reached about 45,000 volumes, or more than $12,000, including $3,461, sales by Mr. S. S. White in Western Pennsylvania; $2,355 received by Rev. L. M. Graves, and 2,579, the amonnt sold by Rev. D. H. Cummins in part of Kentucky and Tennessee. The success of Mr. Horace Leet in Pennsylvania has been equally gratifying, the sales on his field amounting to nearly $8,000 exclusive of about $4,000 received for volumes by Rev. W. H. Bidwell, sold in Philadelphia and vicinity. Mr. Isaac Swift's sales in Western New York, with some aid of Mr. Crittenden, have equalled $5,720. Mr. John Clark has effected a sale of about 15,000 volumes in Connecticut.

In every section of the country the enterprise is regarded with favor by evangelical ministers and people, and only needs more fidelity and prayers in its prosecution to make it one of the most effective means, under God, of bringing the whole population of our beloved land under the pure and healthful influence of the Gospel of Jesus Christ.

Foreign and Pagan Lands.

While political disturbances in China and Burmah Proper abridge the distribution in those countries, in British India and in Russia it is increased; and "the field," which is "the world," was never, on the whole, so widely open for the operations of the press as at the present hour. Tracts and books in the native languages are multiplying; new founts of type prepared and preparing; the *fifty-four mission presses,* native presses at several stations, and presses on the continent of Europe are in motion, or ready to operate as men and means shall be sent to employ them; *eleven hundred* publications in various languages, embracing 76 volumes, including Pilgrim's Progress, Rise and Progress, Baxter's Saint's Rest and Call, have been reported on, one by one, to the Publishing Committee and *approved*—making the number on the list to which the Society's means may be applied abroad, greater than of its issues at home; the Society and those it aids have printed or circulated Tracts in 88 different languages and dialects; prayerful labors for the souls of men, in connection with the distribution, are increasing; and the blessing of God seems more and more evidently to be resting on the operations of the press, not only in the conversion of individual souls, but as a means of the gradual and general diffusion of the light of the Gospel.

The missionary commencing the work, has no house of God where he may address the people; no congregation assembling to hear; he must go to men wherever he can meet them, and needs the auxiliary, not of the Bible, or the volume merely, but the winged Tract, catching the attention, and exhibiting some simple Scripture truth. The missionary must *die,* and when he has acquired the language,needs the press to embody what he has acquired for the use of those who come after him. Missionaries are *few,* and need the press to penetrate where they cannot go, and by the general diffusion of light, "prepare the way of the Lord."

The Society does not attempt to supply *all* the Tracts that may be thought desirable at particular stations. It applies its means only to publications in which those united in the Society agree, and for which its aid is desired. But it is a delightful fact, that in the labors of love for the conversion of the heathen to Christ very few publications of a denominational or sectarian character have been issued by any and all of the laborers employed.

With all these encouragements, the Committee most deeply regret, that they have been enabled, the past year, to remit to foreign stations only $20,000. This amount they have sent to the following stations in such proportions as seemed *immediately most urgently needed,* viz: For the Sandwich Islands, $1,000; Java, Rev. G. Bruckner, Baptist Missionary, $300; Rev. Samuel Dyer, Malacca, to aid in preparing Chinese metal type, $300; Siam, Baptist Mission, $500; Mission of American Board of Commissioners, $1,500; Asam, $300; Burmah and Karens, $1,000; Northern India, $1,500; Orissa, $500; Madras, A. B. C. F. M. $2000; Baptist Mission, $700; Ceylon, $1,500; Western Africa, $200; Syria, including Cyprus, $300, Asia Minor, Missions at Smyrna, Constantinople, Broosa, and Trebizond, $2,000; Constantinople, Mission of Protestant Episcopal Church, $200; Greece, Mission of A. B. C. F. M. $1,500; Episcopal Mission $500; Baptist Mission, $600; Crete, Episcopal Mission, $300; Russia, 2,000; Calw, including Hungary and Austria, $200; Hamburg, Lower Saxony Trace Society, $300; Baptist Mission, $400; Strasbourg Tract and Book Society, $100; Spain, Rev. W. H. Rule, $300—total, $20,000.

Appropriations amounting to $20,000 more, have been publicly designed by the Committee, which laborers abroad are needing and expecting, and the Committee beg the Society and all the friends of Zion to join them in imploring Divine aid, and in endeavors to obtain, with the least possible delay, not only this amount, but those further supplies which the progress of the press for the ensuing year will render indispensable.

The Report presents a condensed view of facts and intelligence from the several countries and stations abroad, which constitute the data on which the Committee and the Society have acted, and must carry conviction to every intelligent mind of the magnitude and blessedness of this department of the Society's operations. In Spain, Rev. Mr. Rule is pushing forward his operations amid the struggles of a dying superstition; in France, Belgium, Germany, and elsewhere on the continent, the labors of colporteurs and other evangelical Christians are greatly aided by the press; and the excessive intemperance of Sweden is powerfully encountered by Tracts and Mr. Baird's History of Temperance Societies. In Russia, where missionaries to the Russians are not admitted, 465,950 publications, embracing upwards of 10,000,000 pages, were printed the last year, and are finding their way into almost every part of the empire, not with the frown but the approbation of the Censors and the Russian press. In Greece the Missions of the American Board of Commissioners, and of the Protestant Episcopal and Baptist churches, appeal very urgently for aid to enable them to meet the increasing demand, and the same is true of Asia Minor and Syria. The large missions to Ceylon, and to Southern India at Madura and Madras, the missions to the Teloogoos and at Orissa, and in Northern India all find the heathen prejudices relaxing, books more and more sought after and read, and new grounds of hope that idolatry is tottering, and that Christianity, ere long, shall be the prevailing religion of India. In Siam multitudes, by repeating the contents of religious tracts prove at once their ability to read, and that Scripture truth has made a lodgment in their minds; while the work goes on among the Karens and accessible parts of Burmah, and among Chinese dispersed in almost all countries where missionaries are laboring in southeastern Asia; and at the Sandwich Islands, and various points in the Indian Archipelago is much encouragement. Can any consider what is thus doing, and not feel that "the finger of God" is in this work, and that it shall go on, under his powerful agency, till "He whose right it is," shall reign.

Interesting Incidents.

Rev. John Peck, who has recently returned from a tour to the South, gives in a letter to the Editor of the N. Y. Baptist Register, dated April 14, 1840, the following interesting facts:—

Allow me to relate the following incidents which interested me much. On my return, I went in company with a brother in Washington, D. C., to visit an aged colored brother, a member of the church of which Br. O. B. Brown is pastor. He is reported to be one hundred and eleven years of age, which his appearance evidently indicates. It was pleasing to find a person so advanced in years in possession of his mental faculties, and giving evideace of decided piety. He had been a slave and body-servant of Gen. Washington. He was with the General at Braddock's defeat, and at the capture of Cornwallis, at Yorktown. He was much esteemed by his master, who gave him his freedom, and presented him a sword, and the hat and coat which he wore at the capture of Cornwallis. He had parted with the sword and hat, at the earnest solicitation of some who wished these memorials of the Father of his country,—but he would never part with the coat. He retained it in remembrance of, and from regard to, his master, and appeared elated at the reflection that he had been the servant of Washington. He however felt it a greater honor to be a servant of Jesus Christ, and rejoiced more in the possession of the Savior's righteousness.—He has long been a professed disciple of Jesus, having been immersed when he was comparatively young, though he could not remember precisely the time. He remembered the administrator, and spake of him with much affection and pleasure.—He was baptized by Eld. Henry Toler, who was an indefatigable laborer in Virginia, in the cause of the blessed Redeemer, and who was eminently successful in his labors both among the masters and servants.

The following anecdote is releted in a sketch of the life of Eld. Toler, published in the "Lives of Virginia Baptist Ministers," by James B. Taylor, pastor of the 2d Baptist church, Richmond, and I copy it to show that many others remember his labors, and speak of them with the same pleasure, as did this aged African.

"By this extract the reader will learn something of the heavenly influence which attended the ministrations of Eld. Toler, in the county of Westmoreland. There are yet living several persons who were the subjects of God's grace in those revivals. By them the memory of their father in the gospel, is greatly revered. They still love to speak of those solemn seasons when the majesty and glory of the Redeemer were displayed in subduing his proudest foes, and in making the cause of truth and righteousness triumphant, where sin once fearfully abounded.

"An aged brother, now connected with the Nomini church, in referring to the introduction of the gospel in his own vicinity, by Eld. Toler, thus describes the particulars of his own conversion. Having spoken of a journey he had taken to the south, he says: 'On my return from Carolina it appeared to me that the world was turned upside down. I found the whole family alarmed and earnestly inquiring what they should do to be saved. My wife and a favorite servant-man became deeply concerned, and I was left alone; my prejudice and enmity were raised to the utmost height. Though I would not go to meeting myself, I never had opposed my wife and servant. I began to hate Mr. Toler as the destroyer of my peace. Mr. Pierce, and some of his children professed to be converted, and were baptized—among them my servant-man. When they told me of his conversion, I thought he was ruined; and would have parted with him for a trifle.

'Cupit commenced exhorting his colored brethren; I could hear him at all hours of the night, singing, and it tormented me. On a Sunday night, I heard a loud talking in the kitchen, and went round to the back door to listen,—and lo, he was lamenting his poor master's situation,—that if he died unconverted he would be eternally miserable. It raised my anger to such a pitch, that I came to the resolution that I would the next morning chastise him for his insolence. Thus I returned and went to bed. I have often wondered at the goodness and forbearance of God.

'In the morning, by light, I took my whip and went to the stable, determined to execute my threat. The moment I set my foot on the sill of the door I caught his eye, fixed on me. He was a very humble man. 'Master,' said he, 'I hope you wont be angry; I want to talk with you.' I was disarmed in a moment, and told him he might say what he pleased. I dropped my whip and have not seen it since. He commenced with his experience, (the first I had ever heard.) I found something working in my heart that I had never felt before, assenting to the truth of what he said. I was thoroughly convinced that if I died without just such religion as Cupit had experienced, I should be miserable forever. He broke out in a warm exhortation, and I was obliged to turn away, lest he should see my tears. I returned to the house, and told my wife if she would get the Bible and call the family together, I would try and worship God.—This was joyful news.'"

Eld. Toler has gone to his rest; but in these aged disciples we see the fruit of his labors, while he published salvation to the perishing, through a precious Redeemer. They, too, will soon sleep in death, and then there will be a joyful meeting, where all will flourish in immortal youth.

This aged African presents in his devotion to his Savior an example worthy of imitation. How many for the coat he possesses, or some such memorial of earthly greatness, would sacrifice the deathless soul; but he feels that all this honor is perishing, and that the Savior's love is infinitely more precious. O that all would seek the same precious Redeemer, who is able to save to the uttermost, and in whom there is neitheir bond nor free, or distinction of complexion, but all one; and all who love him will shine together in eternal day.

From the New-York Observer.

My son, Give me thy Heart.

Here is the skeleton of a sermon, and a beautiful one, if beauty may belong to a skeleton. It is not altogether original; but it strikes me as a happy train of thought, and I suggest it for the young. My son, give me thy heart.

The text naturally presents the following topics for remark.

I. The relation in which God stands to the individual addressed. He speaks

1 Not as to a stranger. Man has alienated himself from God and apostatized and lived at a distance from him so long, that it would be right for God to treat him as an alien from the commonwealth of Israel, and a stranger to the covenant of promise. And when these wanderers are reclaimed, the inspired writer saith concerning them, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God"

2. Not as to an enemy. The sinner is indeed an enemy of God. He hates him with perfect hatred. The carnal mind is enmity against God, not *at* enmity, but its very nature is hostile to holiness and all holy beings. But when God addresses the sinner he does not speak to him as an enemy; nor,

3. As a slave. The sinner is a slave; a slave to his own lusts, to the wicked world, to the enemy of souls. He ought to be the servant of God. Know ye not saith the apostle that to whom ye yield yourselves servants to obey, his servants ye are. But God does not speak to him as to a stranger or to an enemy, or to a servant, but he saith,

4. *My son!* Could any thing on earth or in heaven be more tender. The father, God, addresses poor sinful man, and invites him, not by an earthly parent's love, no, not by a mother's love, but by the love of heaven, to give him his heart.

II. The nature of the request, God does not ask him,

1. To *lend* his heart. He seeks not that fickle love that to-day is warm, and to-morrow cold as the grave. If the covenant he makes is not an everlasting covenant, he would make none at all. Multitudes are willing to lend themselves to the Lord, to serve him for a little time and then return to the world. God asks no such love. Nor does he ask him,

2. To *sell* him his heart. True, God has promised heaven, and thrones, and crowns, and joy eternal, as the sinner's portion, when he comes back. But not as a bribe. The sinner ought to give God his heart if there were no salvation for him. The devil ought to love God now, though no Savior died for him. But God does ask him,

3. To *give* him his heart. The surrender must be voluntary. Gold cannot buy love. Fear cannot compel love. The sinner must freely consecrate himself soul and body, a living sacrifice unto God. It is his reasonable service.

III. To whom must the sinner make this surrender.

1. Not to the world. With all diligence, and in spite of divine commands the world will get too much of the heart. But it is as foolish as wicked to set the heart on the world. It is vain and transitory. The dearest objects fade the soonest. Love not the world, neither the things that are in the world.

2. Not to the devil. He seeks the soul. He would have the sinner yield himself into his hands, he promises him a reward. But resist the devil.

3. Nor keep it yourself. Give your heart to some object worthy of its love. Be not selfish and centre your desires on your own pleasure. Love something else. But God says,

4. Give *me* thy heart. Give it to him who gave himself for you.

IV. What is the gift.

1. Not the property.
2. Not the body.
3. Not friends.
4. But your heart. Give God the heart and he will have all the rest. Irenæus

"*Staggered into Eternity!*"—The Louisville Journal, in describing the suicide of an intemperate, characterizes the act by the above remark, awfully expressive of the fate of a drunkard.

It was a saying of Dean Swift, that little souled people are like narrow-necked bottles: the less they have in them, the more noise they make in pouring out.

From the New-York Observer.

Secret Sins.

It has been said, with wisdom and with truth, that, if the world knew us as we know ourselves, we would fly from the abodes of men and hide in the dens of the mountains or the shades of the wilderness. It may not be true of all; it is true of me and of many who have mingled their tears with mine over the indwelling and obstinate depravity of the human heart. David prayed, "Cleanse thou me from secret faults." Happy and yet sad Psalmist! happy in the sweet assurance of pardoned transgression, and sad in the constantly returning evidence, that sin, though vanquished, was not yet slain.

Our secret sins may be *sins of thought.* Not in the hour of seclusion only, does the heart wander from God and the tempter whisper treason to the soul. In the midst of the cares or the pleasures of the world, the *thought* of sinful indulgence may wax strong and ripen into rebellion against the holy law. Riches may be coveted with an idolatrous desire. Ambition may point to the honors that cannot be clutched with pure hands. Lust may riot in the heart and struggle for the mastery, and for a season, reign. We would not, for the wealth of the Indies, have our dearest and nearest friend acquainted with these covetous, ambitious, impure thoughts. When we triumph over them, we would have them slain and buried and forgot.

Our secret sins may be those of *neglect*. The closet may be deserted. The house of calm reflection, of quiet study of the word of God, may be overlooked. Our duty to a perishing world may not be discharged. And the confidence we feel that all this guilt is concealed in our own bosoms, strengthens us to hold up our heads in the midst of God's people, as if we were men of faithfulness and prayer.

And doth not the thought of sin too often ripen into a *sinful act?* Let the ungodly answer! Has not the darkness of the night covered your iniquity from the eye of man and made you easy in the indulgence of your unhallowed lusts? Would you have ventured to debase yourself by the commission of that secret sin, if you had been sure it would find you out; if the wife of your bosom, or your parent or your child had been the companion of your walk, when you wandered and fell. No. The hope of perpetual silence stifled the clamor of conscience, stilled the beatings of your struggling heart, and led you to the verge, from which you made the awful plunge.

Did a Christian ever thus fall? Would David have sullied his fair fame with the foul stain of adultery, if the eye of Nathan had looked on him, as when the prophet said, "Thou art the man." And have not many of God's people been tempted to sin when sure that the church and the world would never hear of their iniquity or dream that they had fallen? Alas! for the honor of religion, who shall lay his hand on his heart and say, I am clean!

But did it ever occur to thee, Oh Reader, whosoever thou art, that there are NO SECRET SINS. If I say, surely the darkness shall cover me, even the night shall be light about me. The darkness hideth not from God! The night shineth as the day! The darkness and the light are both alike to God!!! Terrible thought to the transgressor! Precious thought to the humble and obedient saint! If in that hour of criminal indulgence, thou hadst seen the broad eye of Jehovah gleaming through the darkness upon thee, how would thy heart have quaked. The *hand* of the Lord wrote a few words in light upon the wall and the knees of the haughty Belshazzar smote together with fear. And if the omniscience of God were impressed, as it should be, on thy heart, wherever thou wert, by the way, or by the fireside, or in the closet, or on thy couch, or among strangers in a strange land, everywhere and at all times, this thought would follow thee.

THOU, GOD, SEEST ME.

There are no secret sins. God sees them all. God writes them in his book. This is that "other book" which will be opened, and out of which thou wilt be judged. Those sins, falsely called secret, those darling sins now cherised in the dark chambers of thy heart, will then be published to the gathered universe. Angels and men and devils will hear the record and that one sin, which no money would hire thee to disclose, will be trumpeted all over creation, and the gathered scorn of heaven will come down on thee. Think of this when the tempter offers forbidden fruit, and swears to conceal the wickedness, if thou wilt only eat. If an infant's eye were on thee, thou wouldst forbear. Never forget that the eye of God is on thee, and the heart of God yearns over thee, as infinite tenderness exclaims, "Oh! do not this abominable thing that I hate."

Oh may these thoughts possess my breast,
Where'er I roam, where'er I rest;
Nor let my weaker passions dare
Consent to sin; for God is there.

IRENÆUS.

From the Banner and Pioneer.

China Mission Society for the Mississippi Valley.

It must be, of course, a very concise and limited account, of either Elder Roberts, or the society, which can be given here; but this will perhaps excite to further enquiry, and consequently, to greater interest upon the subject.

Brother I. J. Roberts, who is now a missionary in China, under the patronage of the Roberts' Fund and China Mission Society for the Mississippi Valley, was born in Sumner county Tennessee, February 17th, 1802; was baptized by Elder Wm. Martin, at Fall creek, in 1821; licensed to preach at Mount Hebron, in 1825; and set apart to the work of the ministry by ordination, in 1827.

Brother Roberts was for a long time deeply exercised upon the subject of missionary labor, before he made his feelings known; and, was not only led under those exercises to seek counsel of God by earnest prayer, but, also, to diligently enquire into the condition, accessibility, and wants, of the various heathen nations, with a view to ascertain the path of duty, should it appear to be the will of God that he should thus devote his life. He had acquired by inheritance and industry, a small capital of $1,200, which he vested in lands, at government price, in Hinds county, Mississippi. After prayerfully and deliberately enquiring for the path of duty, he finally became satisfied that he was called to spend his life as a missionary, and that China was the field of his future labor. Having settled in his own mind this important point, he forthwith resolved to obey, and to let nothing prevent his compliance with this call, which it was in his power to obviate. As soon, therefore, as it was in his power, he made application to the Baptist Board of Missions in Boston, to be sent by them as a Missionary to China. The Board, however, declined sending him out, and he was compelled to look in some other direction for patronage, and the Lord seemed to take up his case; for, immediately, Mississippi lands rose rapidly in value; and his was estimated to be worth $6,000; but, even this, he did not esteem a sufficient capital to justify his relying upon the interest for his support. He, therefore, published in this paper, in 1835, a proposition to this effect; that if any person, or society of persons, would deposit, in the hands of a judicious board of managers, the sum of $6000, that he would put in a like sum, to constitute a permanent fund, the interest of which should be applied to the support of a Baptist Missionary, in China, for ever. But no one acceded to his proposition, and he felt himself still foiled, but resolved on doing his duty.

So rapidly did his property in Mississippi advance in value, that in the following winter he was offered the sum of $25,000 for it. The interest upon this sum, he thought, would be not only enough to support him, but others, as missionaries in China; and to this object he resolved to devote it. His friends, in that vicinity, thought the property worth $30,000, and advised him to take no less. Thus, providentially provided for, as he believed, and not doubting but the land would be immediately sold for the money, he determined to put it into the hands of a board of managers, to dispose of, the proceeds of which was to constitute a permanent fund, in their hands for the China Mission, and to go out under their patronage immediately to the field of his labor. With this view, he came, in the spring of 1836, to Louisville, and after consulting with the brethren here, in Lexington, New Albany, and other places, fixed upon this, as the location of the Board, and this was done, especially, with a view to promote the spirit of missions among the Baptists, throughout this vast valley.

Accordingly, after full consultation had, and all the circumstances of the case prayerfully considered, a society was organized, on the 10th of May, and called "*The Roberts' Fund and China Mission Society for the Mississippi Valley*; and a Board of thirty brethren, (fifteen preachers and fifteen laymen,) selected from every State in the valley were duly elected, who were constituted, by powers of attorney, his legal representatives, and appointed the executors and administrators of his will.

On the 15th, he was solemnly set apart, as a Missionary to China, in the First Baptist Church in Louisville; on the 28th, he left Louisville; and on the 3d of October, he sailed from Boston to Java, where he remained a few weeks and then went to Macao China, where he has remained ever since.

The tremendous shock which was given to all the departments of trade, in the spring of 1837, and which continues to this day, was felt no where so sensibly, as in the State of Mississippi; and in consequence of this, the Board have not been able as yet to sell the land; so that they have been compelled, either to write to brother Roberts to return to America, or to call upon the friends of Missions to aid them in supporting him there; and they have thought that duty directed to the latter course, and hitherto have pursued it. It requires about $1,000 per annum, to meet all the expenses of the station; including the boarding and clothing of our missionary, rent of school room, books, &c. for the Chinese boys under instruction, and the cost of tracks and books for distribution. This sum we wish to remit him this fall. *And should more be collected, it will be sent to the Board in Boston, to aid them in supporting our missionaries in their employ*; unless otherwise directed by the donor.

We are delighted to hear, that our brethren are coming up to our help in this great work, and hope the interest will extend. The officers of the Board are: Elder Wm. C. Buck, President; Elder Seth Woodruff, Treasurer; brother John L. Waller. General Agent; and brother Jacob Eliot, Corresponding Secretary. Communications to the Board, through their secretary, will be duly attended to.

W. C. B.

Summary of Revivals.

PORTLAND.—For several weeks past, we have recorded alternate additions by baptism, to the two Baptist churches in this city. And it is with gratitude to our heavenly Father, that we are permited to add the following notice to this record. On Sunday last, bro. Chaplin baptized twenty-one converts, preparatory to their admission to the fellowship of the First church.—*Zion's Adv.*

BARRING.—In a letter of the 12th inst. bro. Slason of Pembroke, says:—"I baptized on the first Sabbath of May at Barring, five willing converts, which are a part of the fruits of a little shower of grace with which this church has been recently favored. May God prepare us to receive a more plentiful outpouring of his Spirit."—*Ib.*

PROVIDENCE, R. I.—The last number of the Christian Watchman says, It has pleased God to revive his work in the congregation connected with the third Baptist church in this city, under the pastoral care of Rev. Mr. Dean. After giving some details connected with the commencement of the work, the notice continues:

A fortnight ago last Sabbath eleven received baptism; last Sabbath thirty-one. This last was a season of special and solemn interest. The baptism took place at 3 A. M., and was attended by a large assemblage. The morning was remarkably bright and pleasant, and the whole scene well calculated to remind one of those glorious days when the people of Judea thronged to Jordan to be baptized by the bold forerunner of Christ. During the baptism an original hymn was sung. The services were promptly and happily performed, and the assembly was dismissed. We wish every reader of the Watchman could have beheld this scene. Never before with such unalloyed delight have we seen this ordinance of Christ administered.

At the close of the afternoon services forty-nine received the hand of fellowship. Of these forty-four had been lately baptized; two were received on profession of faith, having received baptism some time since, and three came with letters from sister churches. Among the candidates might be seen the husband and wife, the mother and daughter, and the most intimate friends, who had together abandoned the paths of sin and set out for the heavenly Zion. Before the candidates were dismissed, "The Church's Welcome," a charming piece, was sung by the choir.

We rejoice to add that the good work continues. Numbers still seem anxiously seeking the Lord, and on some occasions fifteen or twenty new enquirers present themselves in the room for the first time, to be directed in the way to Christ. The number of converts is estimated at seventy or more.

PHILADELPHIA.—"*Baptisms.* On Sunday morning, the solemn rite of Baptism was administered to 29 candidates, in the Baptist church, situated in Eighth above Green street, under the pastoral charge of Rev. Josh. Kennard. There is in the manner of this gentleman, when administering the peculiar rite of his denomination, a gravity and reverence growing out of the occasion, which subdues all levity, while it confirms the confidence of the wavering and the timid. The simple but persuasive accents in which he sets forth the doctrines of religion, combined with an affable and kindly demeanor, commend his labors to the hearts and feelings of an auditory always large."

Phil. Chronicle.

On Thursday afternoon last, at the U. S. Arsenal, nine willing converts were baptized in the Schuylkill, by Rev. B. R. Loxley, in the presence of a large and attentive audience. They are accessions to the First Baptist Church of this city, from a missionary station on Spruce Street, near the Schuylkill.—*Bap. Record.*

American and Foreign Bible Society.

At a meeting of the Board of managers of this Society, held in New York on the 6th inst., the sum *of five thousand dollars* was appropriated to the Baptist General Convention, to aid in publishing and circulating translations of the Holy Scriptures, made by Baptist missionaries, in Asia. Also *one thousand dollars* for the printing and distribution of the Bible in Germany, under the direction of Rev. J. G. Oncken. Also the further sum of *one thousand dollars* to print and circulate the New Testament in the Orissa language, under the direction of Rev Amos Sutton and his missionary associates.—*Ch. Secy.*

AMERICAN SUNDAY SCHOOL UNION.—The Rev. Christopher Marsh, of West Roxbury, Mass. has been appointed Agent of the American Sunday-school Union in place of the Rev. S. S. Smith, resigned.

MISSIONARY RETURNED.—The Rev. C. B. Meigs, one of the American Missionaries stationed on the Island of Ceylon, arrived at Philadelphia on Saturday last, after an absence of twenty-five years. Mr. M. is accompanied by his wife and three children.

☞ The Christian Watchman states that Rev. D. N. Sheldon, late a Baptist missionary to France, has accepted the unanimous invitation of the Granville street Baptist church in Halifax, Nova Scotia, to become their pastor.

Temperance.

American Temperence Union.

The Fourth Anniversary of this national Institution was held in the Rev. Dr. McAuley's Church, Murray street, on Thursday evening the 14th instant. In the absence of the President of the Union, Gen. Cocke of Virginia, the chair was taken by E. C. Delavan, Esq., Chairman of the Executive Committee. Prayer was offered by the Rev. Mark Hopkins, D. D., President of Williams College; and an abstract of the Report was read by the Rev. J. Marsh, Corresponding Secretary. On motion of S. V. S. Wilder, Esq. of New York, seconded by Professor Hough of Middlebury College, it was resolved, that the report be accepted and printed under the direction of the Executive Committee.

The Rev. Dr. HUMPHREY, President of Amherst College, offered a resolution, relating to the general progress of the cause, and more especially to its recent wonderful advance in Ireland. He said he would confine his remarks to the latter topic; and with a beauty and force of expression peculiarly his own, he elaborately described the deep degradation of Ireland, naturally extremely beautiful, and containing rich veins of intellect, but kept down by intemperance; and the extraordinary enthusiasm which is now throwing off the evil—the work of Father Mathew; no, not of Father Mathew, but of a higher power, honoring him as the great instrument; and which called for our special thanksgiving to the ruler of nations.

JOHN TAPPAN, Esq., of Boston, offered the following resolution, which was seconded by Rev. T. A. Mills, of Cincinnati.

Resolved, That the American Temperance Union feel a deep interest in the noble hearted Irishmen who have made America their home, and hope that the "Irish heart" here, will respond to the call from sweet home, and unanimously sign the pledge of total abstinence from all that intoxicates, and keep it when signed.

The Hon. THEODORE FRELINGHUYSEN, Chancellor of the University, offered the following resolution, which he sustained for half an hour with unusual ability.

Resolved, That our confidence is unimpaired in the leading measures which have been pursued for the promotion of temperance in our county, and we do urge upon all of our friends an active, and untiring continuance of them; more especially would we impress upon all the importance of a firm and consistent example of total abstinence from all intoxicating liquors.

Seldom have the friends of temperance been more delighted than with the remarks of this gentleman, especially upon the Bible argument in favor of wine drinking. He pressed with the greatest force the conclusion of the resolution, the importance of a consistent example in all that profess friendship to the cause and made a happy appeal to the ladies of the assembly.

NATHAN CROSBY, Esq., of Boston, offered the following resolution.

Resolved, That the American Temperance Union regard the characters of the recent Reports of Legislative committees, as indicative of a great advance of our cause, and though they have not advised to the action asked for by numerous memorialists, yet a uniform acknowledgment of the correctness of their principles, shews that the time may not be far distant when every legislature will shudder at patronizing and legalizing the sale of intoxicating drinks, and will by suitable statutes protect the community from its evil influences.

The resolution was seconded by President Hopkins.

E. TAYLOR, Esq., of Albany, offered the next resolution.

Resolved, That the reception given by the various Temperance Societies of Great Britain to the delegation of the American Temperance Union to their last anniversaries was most highly gratifying to the friends of temperance in America, and that we hope for the pleasure of soon welcoming to our shores some representatives of those noble associations, which are fast working deliverance for our father land.

The resolution was responded to in a speech of much animation and humor by the Rev. Dr. PATTON, one of the delegation. Dr. Patton moved, That the Executive Commitee be directed to express the strong sympathies of the American Temperance Union with the people of Ireland in this great temperance reform, and that our reports, publications and congratulations be immediately forwarded to the Corresponding Secretary of the Irish Temperance Union.

The resolution brought up Mr. Samuel Stewart, recently from Belfast, who, as a representative of the Emerald Isle, was received with much cheering. Mr. Stewart in a neat, handsome speech, thanked the Americans for the interest they took in his native land, and gave a brief account of the rise and progress of temperance there, especially of its recent wonderful advance under Father Mathew in the south. He fully confirmed the accounts we have received in the public papers.

The hour of ten had now arrived, but no one retired; all being desirous of hearing something from the early and unflinching friend of total abstinence, the Rev. E. N. Kirk, who came forward with a resolution expressing high approbation of the action of the Committee in calling a National Convention for the summer of 1841, and the desirableness of a Temperance Convention for the whole world. Mr. Kirk spoke in a tone of great seriousness; contemplating the destruction which Alcohol of was making of immortal souls.

The blessing was pronounced by the Rev. Dr. Humphrey.—*N. Y. Observer.*

Interesting Meeting.

A meeting of friends of Temperance from various parts of the United States, was convened agreeably to previous notice on Friday morning of anniversary week (May 15) 1840, in the Lecture Room, of the Murray street (Rev.Dr. McAuley's) church. The Rev. Dr. Humphrey, President of Amherst College, was called to the chair, and Hiram Barney of New York, was appointed scribe.

It having been intimated in the notice inviting the meeting that some important statement might be expected relative to the manufacture of beer and wine; Edward C. Delavan, Esq., by request of the meeting, occupied an hour in communicating facts of the most interesting and important character upon the abovementioned topics, many of which were elicited in the progress and result of the recent trial of a cause brought against him by an Albany Brewer.

When Mr. Delavan concluded his address, the meeting adopted the following orders.

Resolved, That the thanks of this meeting be tendered to Mr. Delavan, for his fearless discharge of duty in exposing the filthy practices in the manufacture of beer, and for his statements relative to the gross impositions on the public in the adulterations, and use of the poisonous drugs in the manufacture of wine as well as beer.

Resolved, That in the opinion of this meeting, it is highly important that the facts developed on the late Beer Trial at Albany be spread before an intelligent public.

Resolved, That a central committee to be located in the City of New York and branch committees in large towns throughout the Union be appointed to raise funds to defray the expense of publication and general and gratuitous circulation of a pamphlet Report of Mr. Delavan's Trial.—*N. Y. Observer.*

I want to Sign for Life.

A tract visiter in Albany, some time since, met a little boy 10 or 12 years old, in a grocery, who hearing the subject of temperance spoken of, said, "Sir, I want to sign for life, and where shall I go to join? I do not know where to go to sign." The visiter told him he had the pledge, and would take his name. "Very well, sir," said the lad, "but I want to sign for life."—There is something in the nature of the temperance pledge, which causes it to commend itself even to the infant mind, as a business for life.—And it is believed that few who sign it, ever think of renouncing it; and comparatively few ever do. One reason propably is, that, in breaking from the habit of drinking, even for a year, they lose all relish or desire for the cup. But how important is it that all parents should lead their children to sign for life. It is to be feared that they are growing very remiss on the subject. It is a pity they should. Let a generation grow up, without signing the pledge, and it will be like a generation growing up without the vaccine inoculation. The terrible malady will come in unexpectedly, and sweep off thousands and there will be no remedy. *Temperance Recorder.*

RUM'S DOINGS.—We understand that Henry Gording of Chelmsford has been held to bail before Mr. Justice Locke, in the sum of $200, to take his tria in June next, for assaulting Isaac Appleton, Jun., of this city, at G's house, about midnight, last Tuesday evening. Appleton had been gambling and drinking till he become rather troublesome, when Gording requested him to leave his horse. On his refusal, Gording struck him over the head with a gun—after which, Appleton, accompanied with a friend, rode home, and has since been very much deranged. When one man gets another drunk, he is *certainly* under some obligations to treat him well afterwards. He who *steals* my reason ought not to break my head.

Lowell Courier.

Slavery.

TRINIDAD.—[Extract of a letter to Mr. Scoble dated 31st January, 1840.]—"The planters now do not complain of their labor, but the old cry is still heard, 'we want an increase of hands.' I am of opinion that they are not really so much in need of laborers to take off their crops or carry on their estates, as they are desirous of having the laborers more in their power, and, like Barbados and Antigua, over populated, so as they may give them just what they please for their labor. In this they are short-sighted; for I rejoice to find that, even from the quarter whence they expect the most useful and abundant supply, (the United States) the men are very desirous of being so circumstanced as not to be compelled from necessity to labor on estates, particularly if their means will permit them to cultivate lands for their own advantage. I have conversed with an old black man from Boston, who is highly respectable (a local preacher,) and upon whose favorable report depends our having a considerable number of his countrymen; he is averse to all the immigrants being located on sugar plantations, but is aware that many must, of necessity, be so engaged. There is a fine field in this country, and the friends of humanity, both in England and the United States, might do a great deal of good in establishing some thousands of the unfortunate descendants of Africa on the north and south-eastern coast of this beautiful country. A town at Mayaro would very shortly grow into importance, and command, from its contiguity, a great commercial intercourse with Demerara and the settlements up the Orinoco. Under proper government, the captured Africans might be there located to greater advantage than scattered about the country, amongst those who are decidedly opposed to their moral advancement. It is a well known fact, that Trinidad depends upon the Spanish main and the neighboring islands, even for the small quantity of provision which its forty thousand inhabitants consume; consequently, as the planters will never be brought to turn the least attention to that circumstance, I am persuaded a great number of small proprietors, growers of corn and rice, are in great demand, especially now an influx of population is expected."

London A. S. Reporter.

Coast of Africa.

RENEWAL OF THE SLAVE TRADE BY THE FRENCH AND DUTCH.

(*To the Editor of the London Morning Chronicle.*)

SIR—The conduct of the French in the neighborhood of our settlements at the river Gambia having lately occupied the attention of parliament and the public, we beg to lay before your readers the enclosed extract from a letter we have received this day from Africa, in reference to their further proceedings in that quarter. It would appear they have other objects in view besides commerce, in pushing their encroachments on our trade *per fas et nefas* at the Cazamanza. No wonder they should be so anxious to exclude us from that river, by seizing our ships, and warning off our traders, when one of their objects there is to purchase slaves for the use of the French government in the West Indies, an operation which they are naturally anxious to carry on with as little observation or interruption as possible.

No person who knows any thing of Africa, can entertain a doubt of the serious mischief which must arise out of these proceedings on the part of the French. The nature of the traffic they are carrying on differs in no respect from the ordinary slave-trade of the Spaniards and Portuguese in its moral effects on the natives, and its destructive tendency in putting a stop to legitimate trade.—The native chiefs will hail these slave purchasers, in the open market by the agents of a powerful European government, under the protection of two ships of war, as the return of those halcyon days when the trade was carried on and encouraged by the civilised nations of the world; and will be more confirmed than ever in the idea, that it is England alone that deprives them of their old and favorite traffic.

In the mean time, the French will derive another important advantage from the traffic; it will give them the exclusive command of the trade in produce, which is sure to follow the traffic in slaves, it being well known that the chief part of the produce is brought by slave labor to the coast, and that the trade always flows to that point where both the produce and the slave find a market together.

These proceedings on the part of France (and the Dutch are pursuing the same system on another part of the coast, where they are purchasing slaves for the service of their government at Batavia,) render nugatory all the expensive exertions of this country to put down the slave-trade on the coast of Africa. The English squadron may be withdrawn, and the proposed civilization expedition may be laid aside as both involving a useless sacrifice of life and money, if France and Holland be permitted to counteract all our exertions, by a system which differs in no respect, either in principle or in effect, from the traffic we are laboring to abolish, and which must keep alive in the breast of the native chiefs, that love of the trade which it is one of the leading objects of our policy to eradicate.

We are, Sir, your most obedient servants,
FOSTER AND SMITH.

New City Chambers, March 18.

Extract of a letter from the *Rio Nunez*, dated 31st December last, received 16th March, 1840.

"There are now in this river two French men-of war, viz. La Fine, and La Cigale, accompanying a French vessel, which has contracted with the governor of St. Louis, Senegal, to buy about five hundred slaves (all men) to make soldiers of. It is a good thing for us here that Signor Caetana, of Bissao, has contracted with the French for the above slaves, as it was reported their intentions were to put factories in this river to purchase them, which would have very much injured our produce trade, as the natives would neglect the cultivation of produce to attend to the horrible traffic in slaves. I believe they will leave here by the 2nd of January, 1840, for Bissao, to ship a part of the slaves.

From the Youth's Cabinet.

The kind Girl.

In the Autumn of 1838, a slave who had succeeded in making his escape from bondage, in one of the southern cities, reached the State of Pennsylvania. For more than two months he had subsisted upon the roots and berries which the forests afforded, venturing occasionally, at night into orchards, and turnip yards, where he would obtain something more substantial to satisfy the cravings of human hunger. When he arrived in Pennsylvania, the season was so far advanced that the woods supplied him with little sustenance. The apples were gathered from the orchards, and vegetables from the fields. During three days, or rather nights, (for he remained quiet in the day time, lest he should be discovered and betrayed, he had wandered, tasting almost nothing. His hunger became so great, that at last he resolved to seek the abode of man. The sun was just setting as he reached the public road. His fears for his safety were then so great, that he concluded to wait until the dusk of evening should conceal his person from the scrutiny of those he might chance to pass. Accordingly, he seated himself in a corner of the fence to wait for the desired darkness. Overcome by exhaustion, he insensibly fell into a deep slumber, and remained undisturbed until the sun was high in the heavens on the following morning. He was then aroused by the *singing of a little girl.* His sudden movement arrested her attention, but instead of running in a fright away from a *black* man, as many children would have done, she turned towards him and kindly inquired why he was there.—"Are you sick?" said she. The poor man had not, for weeks, heard the sound of human voice, and his ear was unaccustomed to the tones of kindness. Yet so fearful was he of being apprehended, that he thought even in *her*, he might find an enemy; and he abruptly answered, "No."

But the little girl did not leave him. Approaching nearer, she asked, "Have you had any breakfast?" Again he replied, "No"

"Then you must be hungry," said she. "I am going to school, and have my dinner here, and you shall have some of it."

Immediately uncovering her little basket, she presented him a portion of its contents.

Noticing the eagerness with which he took the food, she pressed upon him all that remained, saying, "Our house is just over the hill, here, and I will go back for some more dinner,—but you must go with me," she added.

At first the poor fugitive declined; but she would not be denied.

"You need not be *afraid;* my father will be *glad* to see you, I *know* he will."

Thus assured, he arose, and, following the fleet footsteps of the child, was soon at a neat farm house. As he entered the door, he was welcomed by an elderly man with a cordial shake of the hand, as he said, "How art thou, friend? I am glad to see thee." Having received assurances of protection and assistance from the good Quaker, he consented to remain with him a few days, until his feet, which had became very sore, should be healed, and his exhausted strength recruited. Through the instrumentality of his kind host, he was sent to the residence of another friend; by him, taken to another, and in this way was conveyed far on his journey to that spot, where he no longer feared the grasp of an inhuman master, and the shackles of slavery were exchanged for the sweets of *freedom.*

This story is written for the readers of the Cabinet, to give them the example of the little girl, who turned not away from a suffering fellow being, because he was a poor *black* man. How many of *you* would have done as she did? Will you not *all* commit to memory those very impressive passages in the 25th chapter of Matthew, commencing at the 31st verse? May each of you at last, stand on the "right hand of the King," and to you may He say "Come, ye blessed of my Father."

Christianity at the Polls.

Of late, the opinion has been frequently asserted, in this as in other sections of the country, and by some persons of high authority and influence, that the great moral questions of the age, should not be carried to the ballot box, should not be made subjects of political action. With this sentiment we have no sympathy. It is false in theory, and ruinous in practice.

Just as though sub-treasury or national bank, tariff or free trade, were the only legitimate matters of legislation—as though public morals and political economy were divorced. We should like to know by whom and by what authority the divorce was decreed.

Take our department of christian philanthropy, for example, and the same reasonings will apply with equal force to the Temperance, and every other kindred reform. It is said that Abolition must not be carried to the polls—that it is a moral and religious enterprise, and that moral means should alone be used for its advancement. If by moral influence is understood that influence which one mind and heart exerts over other minds and hearts by argument, by entreaty, by persuasion, then to this we say, Amen.

But, we affirm that next to the blessed gospel of our Lord and Savior, righteous political action is the highest possible form of moral influence. Our political system is the offspring of just such influence—it has been continued by it, and by it alone can be perpetuated. If this be not so, then we have studied the materials with which the foundations of our government were laid and the superstructure erected, to very little purpose.

The glory of our institutions consists in this, that the exact image of people's virtue and moral sense is reflected in the laws which issue from our halls of legislation. The only question then is, whether we are answerable in any degree for the character of public morals, as thus embodied? On this point, who can doubt?

We know that in far too many instances—we had almost said usually—the religious portions of community have surrendered the management of political matters to demagogues and office-seekers; and standing at considerate distance, have gravely moralized upon the corrupt and corrupting nature of politics. And we know, too, that the cause of this stagnation and putrefaction in the foundation and streams of political influence which they deplore, is the fact that they have neglected to cast into those fountains the salt of righteous counsel and direction, which they alone could supply. They are themselves the responsible cause of the demoralization they bewail. Although it is almost as much as a christian's character, as such, is worth, to be actively engaged in politics—chrstians must come as a political arena, in support of these subjects, or our politics will become a stench in the nostrils of all honest men.—*Agitator.*

RETALIATION.—A Mrs. Sanders of Marion, Ala., was found suspended by the neck in her house on the 21st of April. At first it was thought she had committed suicide, but subsequent circumstances occasioned a suspicion that the act had been committed by two female slaves, in revenge for a punishment that had been inflicted upon one of them. They have both been imprisoned for trial.—*Tat.*

General Intelligence.

The Destruction of Natchez.

Tha New Orleans Bulletin of the 11th publishes the following extract from a letter received from Natchez:

I hastan to acquaint you with one of the most horrid and destructive hurricanes that ever happened in the United States. While nearly the whole of our city were engaged in dining at the hour of two, this afternoon, vivid flashed the lightning, loud roared the thunder, and black grew the sky. In a few minutes the tempest came, and for about forty minutes we were in that perilous state which speaks only of destruction and death. First toppled down the chimnies, then went the roofs of houses, and a moment after, house after house fell into ruins. In the hurry of this latter I cannot begin to particularize the death and damage around me. "Natchez under the hill" is entirely swept away, and the lovliest part of the south on the Bluff above, is wreck and ruin; and those yet living will find difficulty upon difficulty in getting shelter to-night.—My heart sickens at the scenes before me. As I walked to the boat from which I write, the dead and wounded met me every twenty steps. Netchez is ruined, ruined, ruined!

The editor of the New Orleans Bulletin states that he has received a manuscript postcript to the extra from the office of the Free Trader, which says:—"The above estimate of property destroyed, amounts to only about one-third. Number of killed and missing, at least 300!"

The City Hotel, through the kindness of the proprietor, North Barlow, Esq. has been thrown open to the wounded. Doctor Pollard has taken the Tremont house for an additional hospital, S. Duncan, Esq. having generously offered to be responsible for the rent.

From the ruins of the Steamboat Hotel, Mr. Alexander, the landlord, his lady and bar-keeper, were dug out alive, as also Timothy Flint, the historian and geographer, and his son from Notchitoches, La., besides Doctor Taliofero and many others. Mrs. Alexander is considered dangerously injured, two of her children were killed in her arms. As many as nine dead bodies have been dug from the Steamboat Hotel.

The number of burials which took place on the 8th inst. was about fifty, and many are still in a dangerous and dying condition

Erom an estimate made by Mr. Kuffner and S. J. Boyd, the total loss is supposed to be about $1,260,000.

The neighboring planters are generously sending in large gangs of slaves to assist in clearing the streets and digging the dead from the ruins.

The Greatest loss of life was among the flatboats, which were swamped and destroyed before the unfortunate men could escape to the shore. One paper states that upwards of 200 were lost. A boy is said to have been taken up in the air and lodged in a tree half a mile from his father's house.

GREAT RISE OF THE MISSISSIPPI.—Advices reached Cincinnati on the 11th inst., that nearly the whole flat country, from the mouth of the Ohio to New Orleans, is under water! The New Orleans Picayune of May 9, contains the following, by which it appears that the inundation is already very extensive, and the river is still rising, and fears are entertained that the city will be overflown:

"By verbal accounts received yesterday, we learn that the Ohio, Upper Mississippi, Missouri—in fact all the tributaries of the Mississippi are rapidly on the rise, and experienced men say that a general overflow is almost inevitable. At lake Providence many of the plantations are now overflowed, and the river is breaking through at other places.—Should our city overflow, and from different statements and opinions of those acquainted, we think there certainly is great danger, it will be of incalculable injury. On falling, it leaves a thick sediment, which, independent of the injury merchandize would sustain, would be removed with difficulty and at an enormous expense. Let us hope that the river may stay where it is. Much as we hate low water, we prefer it to an overflow."

AN AFFECTING SCENE.—A friend of ours informs us, that as he was crossing the Peekskill creek, north of this village, on Friday last, he saw an aged man, his wife and four small children, sitting by the road side, cooking their meal, which consisted of a few potatoes. In conversing with them, he learnt that their names were Bruce, and that they were travelling to New York, where their friends resided. On his return he saw a crowd collected, and engaged in dragging the dead body of the old man from the water, who had fallen from the bridge a short time previous, as it was generally thought intoxicated. Our informant states, that it was heart rending to witness the tears and distress of the mother and six children. Another little girl, about five or six years of age was running amongst the crowd, crying for its mother. On inquiring, he understood it was the child of another woman, who was laying at the other end of the bridge very much intoxicated. We have not as yet been informed, what course has been taken in reference to the wretched woman and childreń.—*Peekskill (N. Y.) Democrat.*

LADIES CARS.—Among the many arrangements for the convenience and comfort of the passengers on the Norwich and Worcester Rail Road we have seen none so complete, so delightful, as the cars designed for the accommodation of ladies. The length of this class of cars, is 32 feet and the width 8 1-2 feet, being in these respects similar to the other cars on the road. They are partitioned across the centre. The entrance at one end opens into the part arranged with seats as in other eight wheeled cars, except in these as in the other cars on the road, they are wider, longer and at more convenient distance than on other railroads. This apartment is appropriated to ladies, and gentlemen accompanying them. From this you enter into the other apartment, which belongs solely to the ladies, and is carpeted and in every respect beautifully furnished with wide and convenient sofas, dressing table and mirror, wash stand, and other arrangements for the comfort of passengers.—Ladies travelling alone, or with young children, are particularly accommodated by this arrangement, which furnishes, at the same time, a convenient dressing room and a delightful parlor.—The same cars, too, are retained for the whole route from Boston to Norwich—*Norwich Courier.*

HOURS OF LABOR.—President Van Buren has ordered that laborers employed by the government shall not be required to work more than ten hours a day. This is the most Democratic movement we have heard of, and as bad as our rulers are, they deserve credit for it. Every laborer should have, at least fourteen hours out of twenty-four for meals, sleep, devotion, mental improvement, and the cares of his family. It would be an excellent mode of carrying out this Democratic policy, if Congress should encourage the formation of social libraries and lyceums, the delivery of scientific lectures, and the establishment of manual labor schools for the benefit of working men and their families.

We would gladly believe that President Van Buren is a real and impartial friend of the laborer.—If so, he has repented of his pledge that he would stand as a body-guard of a system, which makes laborers and their wives and their children property, and which, instead of promoting their welfare, "puts out the eyes of the soul," and sinks the laborer to a level with the tools he uses. We shall wait with anxiety, to see what our president will do for these laborers.—*Youth's Magazine.*

DEATH OF DR. OLBERS, at *Bremen Germany.*—On the morning of the 2d of March, 1840, departed this life, Dr. Henry W. Olbers, aged 80 years. Dr. Olbers is well known throughout the civilized world, as the discoverer of the small planets *Pallas* and *Vesta;* and has long been ranked among the most eminent mathematicians and astronomers of the age.—*New Haven Herald.*

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MAY 27, 1840.

☞ The Editor of the Reflector left New York on Friday last, 22d inst. in the packet ship Columbus, for Liverpool, on his way to the World's Convention. The ship was detained from Tuesday by unfavorable weather. Several other delegates went in the same packet. We say with another, and in reference to all the delegates now on the ocean, "May He who holds the winds in his fist, and the waters in the hollow of his hand, 'preserve them upon the great deep;' crown their mission with success, and in his own time, restore them unto us again, laden with good news from the far country.'" May His presence also be with those who "stay by the stuff," and guide and direct us all in the right way, that in all we do, His glory, and the best good of all His creatures, may be aimed at, and, at least in some small measure, accomplished.

The readers of the Reflector, may expect to hear frequently from the Editor after his arrival in London.

Special Notice.

Br. John Greene of Leicester, who is an authorized agent for the Reflector, will be in Boston during the present week, and will be happy to receive any payments our patrons may wish to send us, or the names of new subscribers.

For the Christian Reflector.

Christ the best of Friends.

"There is a friend that sticketh closer than a brother"

No. 2.

This will appear evident from the consideration that Christ is an *able friend*. We may have many friends, and these friends may be greatly endeared to us; they may be perfectly *willing* to assist us in time of need, but be destitute of the requisite ability. This is often the case in *temporal* calamities. How many are the circumstances of bereavement and distress in which we may be placed in this world, in which the tenderest assiduities of friendship afford no relief. What human friendship can ease a pained head, or cool a burning fever, or quiet the agitations of a troubled conscience, or smooth the pillow of death? But especially in the great work of redemption how unavailing was every human effort. Man, having transgressed the divine law, had rendered himself obnoxious to the divine displeasure. Having voluntarily become a rebel against God and the enemy of all righteousness, he had exposed himself to the curse of that law which he had broken, and which declares with a sternness and rigor which know no mercy, "*the soul that sinneth shall die.*" Exposed to the frowns of God, and justly deserving the full weight of his displeasure, who shall appear the friend of man and undertake an expiation of his crimes! This was a work which no being but Christ could perform.—To make an atonement for sin, and to appease the demands of justice, must be the work of a being possessing a nature both *human* and *divine*. As sin is an offence against God; as it is a contempt of his authority, an abuse of his goodness, a rejection of his mercy, and a defiance of his justice, how could the honor of God and the claims of his law be maintained and the sinner pardoned, unless a being of infinite dignity and immaculate purity suffer in his stead? And such a person was the Lord Jesus Christ. "He was holy, harmless, undefiled—the brightness of his Father's glory and the express image of his person. In him dwelt all the fulness of the God head bodily." In our ruined condition. "He saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation." "The Lord spake in vision to his Holy One, and said, I have laid help on one who is *mighty*." He is called the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—"Wherefore," says the apostle, "he is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them."

To *forgive sins* is the prerogative of no human being. The Jews reasoned correctly on this subject when they said, "who can forgive sins but God only?" Who can forgive sins but that Being of whose law it is a transgression? But Christ has even *this* power. He could say to the sick man, to the weeping woman who touched the hem of his garment, and to the penitent Mary who washed his feet with her tears, "*Be of good cheer; thy sins are forgiven.*" And the inspired historian informs us that God hath "exalted him to be a Prince and a Savior to give repentance to Israel, and remission of sins."

With what ease, too, could he perform the most astonishing miracles. At his word the blind received their sight, the lame walked, lepers were cleansed, the deaf heard, demoniacs were dispossessed, and the dead restored to life. With ease he could walk on the waves of the sea, calm the tempest by speaking a word, and tell to a certainty the thoughts of men. And although he has now ascended on high, still he exerts his power to uphold and protect his people. Our enemies are numerous, powerful, and subtle. But our Redeemer is *Mighty*. "He teaches our hands to war, and our fingers to fight, so that a bow of steel is easily broken." He arrays us in the armor of God, goes before us and animates us by his own example, treads down our enemies before us, and we are "more than conquerors through him that loved us." In all the vicissitudes and dangers of life," *He is a friend that sticketh closer than a brother.*" In sickness and in health, in prosperity and in adversity, his arm can support us, and his presence can cheer us; and he has promised that he will be our sun and our shield, that he will give grace and glory, and that he will withhold no good thing from them that walk uprightly. In death his rod and his staff will comfort us. Through Christ we shall be enabled to triumph over the king of terrors. Upheld by his arm, we can exclaim, "O death, where is thy sting! O grave where is thy victory!—Thanks be to God who giveth us the victory through our Lord Jesus Christ."

How desirable must it be to have a friend who possesses so much *ability;* one whose friendship will be availing in every circumstance and condition in which we can be placed. Sinners, of every description, who feel the burden of sin, and their need of a Savior, may come to Christ with the fullest assurance that he will glorify his power in their salvation. He is able to save to the uttermost.—The vilest of the vile, and sinners long accustomed to transgression, if they come to him with broken hearts and contrite spirits, may confidently expect, that, although their "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Reader, is not this such a friend as you need?—Can you find any other friend whose power is adequate to your numerous wants? And is it not most ungrateful as well as hazardous for you, to reject the proffers of his love and friendship.

Sigma.

For the Christian Reflector.

Monsieur Bihin.

The readers of the Christian Reflector were apprised of the fact a few weeks since, that this gentleman had just arrived on a visit to this country. Some description of this distinguished stranger was given in that article copied from another paper, and as is too often the case, with some exaggeration. His height was said to be "*eight feet and six inches.*" He is called the Belgian Giant.—The writer of this article enjoyed the pleasure of an introduction to him, and improved some little time in conversation.

He is from Belgium—*thirty-three* years old—seven feet eight inches high, and weighs three hundred and twenty *pounds*. Although he weighs so much, he is by no means corpulent, but exhibits the appearance of a full, fair man. He is one of the noblest specimens of humanity ever witnessed in America. His countenance exhibits intelligence—his manners are easy and graceful—his step dignified—his address affable, and in conversation he is pleasant and courteous. He appeared always ready to gratify the curiosity of the curious by answering their thousand and one questions about his height, age, and weight, and to allow strangers to examine his mammoth limbs, and measure his hands and feet. He would put himself in an erect posture, when any wished to stand up before him or under his arms, or to put their hands upon the top of his head. The head of a man of medium height standing before him would come below his breast. To see a group of men and women standing around him would remind one of Saul the son of Kish, who "when he stood among the people, was higher than any of the people from his shoulders and upward."

He measures around his breast *fifty inches*—his foot is *twelve* and his boot *thirteen inches* long. His head exhibits the German form, broad and large. A common man's hat on his head looked like that of a boy. His physical strength is evidently in full proportion to his stature and magnitude. While the writer was present this "son of Anak," at the suggestion of a friend who stood by, put his hands around the waist of a man standing before him who weighed more than *one hundred* and *fifty* and, at arms end, raised him up and brought him over his own head with very great ease. In his hands the resistance of an ordinary man would be powerless. After all this, Monsieur Bihin is a mortal man. Though he is mighty when resisting the strength of a fellow man, in his contest with the "King of Terrors" he must fall. Notwithstanding his giant frame may stand unrivalled in greatness, in this consists not his great worth. It is to be found in his undying spirit which animates that magnificent frame. His soul is immortal, and its superlative value is intimated in the language of the poet—

"Amazing pomp, worlds on worlds,
Redouble this amaze; ten thousand add—
Add twice ten thousand more,
Then weigh the same,
One soul out weighs them all,
And calls the vast magnificence but poor."

J. G. L.

New York, May 19, 1840.

Revival in Scotland.—A brother in Boston, writes to the Editor of the Christian Watchman as follows:

Dear Brother,—It will doubtless gratify you and your readers to be informed that the Lord is pouring out his Spirit upon the churches of Scotland. The following is an extract of a letter just received from that country:—"There have been "*revival meetings*" in a great many of the churches of all denominations, and many sinners have been aroused from a state of indifference to cry out—"Men and brethren what must we do to be saved?" It is computed that in Dunfermline (Fifeshire) alone, above one hundred have been converted, and there are many more who are desirous of receiving religious instruction. There is hardly a town or a village in which meetings have not been held. There are prayer meetings on Sabbath mornings now in many churches. You know they did not exist when you were among us" (ten years ago.)

An immense, and most delightful change seems to be taking place among all the Scotish churches The spirit of revival is abroad, earnest prayer is ascending to God, Christians are awakening to a new life, and we doubt not hundreds and thousands will still be brought out of darkness into marvellous light. May the good work proceed with augmented power in that and this land, and throughout the world, till

"O'er our ransomed nature,
The Lamb for sinners slain,
Redeemer King, Creator,
In bliss returns to reign!"

Partly Converted.

The following letter, enclosing ten dollars, was received not long since by an officer in one of the Boston Banks. It is well, as far as it goes; but if the man is truly converted, and has become an honest man, he will pay up the *interest* on the money he has been using for some years. He has only *begun* to make reparation for the injury done in this case.

To ——— .

I enclose ten dollars, which was overpaid me on a check some years since by you. I think you was in another bank at that time, but am not sure—it is my impression that it was the Tremont bank.—At that time I was a boy in a store in Boston.—This is from one, who trusts he has been made willing by the mercy of God to make reparation for all the injury he has ever done to his fellow-man.

Reading taste of the Public.—To give some idea of the difference in the sales of different kinds of books, the Massachusetts Board of Education state in their last annual report, that of some of Bulwer's and Marriatt's novels, from ten to fifteen thousand copies have been sold in this country; while of that valuable and instructive work, Sparks' American Biography, less than two thousand copies, on an average, have been sold; and of Prescott's Ferdinand and Isabella, only about thirty-six hundred. The latter is considered a remarkably large sale, and is owing, in a considerable degree to the superior manner in which that interesting history was written.

There is another, and stronger reason why the light trash referred to sells more readily than the standard works named in contrast. A novel can be bought for 20 cents, while a volume of Sparks, containing no more reading matter, if as much, costs $1; and Prescott's work is $3 per volume. Let the friends of good morals and sound education see that the right kind of reading is placed within the reach of the mass of people, and they will find that such works will be read, and the "reading taste of the public" improved.

Anniversaries in Boston.

The present week is the great Anniversary week in Boston. We give below notices of the times and places of some of the meetings of Wednesday, Thursday and Friday, which we copy from the Christian Watchman of last week.

Wednesday.

10, A. M. Northern Baptist Education Society, for business, and at 3, P. M. Report and Addresses, at Federal St. Baptist Meeting-house.

10, A. M. Seamen's Friend Society, meeting in Marlboro' Chapel. Report and Addresses.

12, M. Massachusetts Baptist Charitable Society, annual meeting at Federal St. Baptist Church.

7 1-2, P. M. Foreign Missionary meeting, at Federal St. Baptist Church. Addresses.

Thursday.

7 3-4, A. M. Prayer meeting at Federal St. Baptist Church.

7 1-2 P. M. American Board of Commissioners for Foreign Missions, at Marlboro' Chapel. Report and Addresses.

Friday.

8, P. M. Mass. Temperance Society, business meeting, Old Common Council Room, Court Square. Public meeting Sunday evening, at the Odeon, at 1-2 past 7 o'clock. Address by J. H. Purkitt.

Br. Charles Van Loon, late of Albany, acts in place of Br. Galusha, as Editor of the Watch Tower and Vindicator, during his absence.

We are informed that Rev. B. F. Remington has removed to Milford, N. H., where his correspondents will please address him.

☞ Subscribers for the *Temperance Journal*, in Worcester, will find their papers at the Bookstore of Dorr, Howland & Co.

Convention of Rumsellers. By a table annexed to the Report of the Chaplain of the Conn. State Prison, it appears that of 169 convicts now in the prison, *seventy eight*, or almost one half, have been *rumsellers*; and one hundred and eight were intemperate. So the public authorities of the State take care of those whom they have licensed to poison the public for the *public good*.

N. P. Willis, Esq., a gentleman whose talents as a writer are well known, has been engaged as associate Editor of the N. Y. *Brother Jonathan*, a mammoth weekly sheet, and the *Evening Tattler*, a daily penny paper issued by the same publishers. He is capable of exerting a vast influence on the public mind, and we trust, he will see to it that it is for good.

Public Recognition at Keene.

Bro. Mark Carpenter was publicly recognized as pastor of the Baptist church in Keene, on the afternoon of of the 22d ult.

Sermon by Bro. D. D. Pratt, from 1 Pet. 4: 11; 'If any man speak, let him speak as the oracles of God.' We are happy to learn that the church is in an interesting state of religious feeling. Three have professed hope in the pardoning mercy of God, since Bro. Carpenter commenced his labors here, and others are anxiously inquiring the way of salvation.—*N. H. Baptist Register.*

Mr. Solon Lindsley, late of the Columbian College, was ordained as an Evangelist, at Nashville, Tenn. on the 5th ult. Sermon by Rev. R. B. C. Howell.

Mr. Thomas F. Curtis, late of the Bangor Theological Seminary, was ordained as pastor of the Baptist church in Turner, Me. on the 7th inst. Sermon by Rev. C. B. Davis of Paris.—*Zion's Adv. abr.*

☞ A new Baptist church was formed in Geneva, Wisconsin Territory, Feb. 19th. There are now nine organized Baptist churches in this Territory, east of Rock river. A missionary Board has recently been formed among the churches there.—*Cross & Journal.*

A Protracted Meeting.—A letter to the editors of the Christian Advocate & Journal, states that a protracted meeting has been held at the North Baltimore station for "some eighteen or twenty months."

East Lyme.—A friend writes us under date of Niantic, (East Lyme,) Conn., May 9, as follows: "It is a blessed time with us here, and the good work is slowly increasing. Myself and wife are the happy partakers in the Savior's love.—*Ch. Sec.*

☞ A new Baptist church of thirty-seven members was constituted at West Union, Adams county, Ohio, on the 21st ult.

Liberia.—We have received a file of the Liberia Herald, extending to the 21st January last It is conducted with a great deal of ability. The colonial Legislature commenced its session the 19th of December, and it is certainly more orderly than ours, at Washington. The subject of an outrage, committed by the people of a chief by the name of Gotomba, on the settlement at Millsburgh, in which a man and woman were cut to pieces, and twelve persons carried off, as supposed, into slavery, was under discussion. Commissioners who had been sent by the Governor to obtain satisfaction for the injury, had been fired upon. One made his escape, and the other two had not yet been heard of. Things wear a very warlike aspect. The colored Baptists in the West Indies are to support three missionaries in that region. Mr. Butler, an Episcopal missionary, died at Monrovia, the 19th of December. Rice is quite abundant, and cheaper than it has been for many years.—*N. Y. Bap. Reg.*

Humanity of the Chinese.—About a month prior to our last dates from Canton, an English ship called the Sunda, was wrecked on the coast of Hainan. When the news of the disaster first reached the foreign population at and below Canton, it was feared that in consequence of the unfriendly relation existing between England and China, the unfortunate crew might be subjected to harsh treatment. But very different was the fact. A letter from China, which we find in the London Herald, states that the crew was conveyed to Canton, where they were at once admitted into the city, and introduced to the Commissioner and all other public authorities. They were treated with great kindness; the sailors were regaled with a pork feast, and the whole party was sent on to the English fleet without detriment. Lin talked much with the captain, and was greatly delighted with Mr. Tholwall's book against opium, a copy of which appears to have been on board, and which was read to him, it is stated, by a cabin boy. He is also reported to have said that notwithstanding all that had passed, the English might return, if they would engage in the lawful trade; but this is inconsistent with the edict of eternal exclusion, to which he had obtained the Emperor's sanction.—*N. Y. Jour. Com.*

Bold Robbery.—The Watch and Jewelry Store, of Messrs D. Goddard and Co. of this town was broken into on Wednesday night last, 20th inst., and silver spoons, ear rings, a few watches, &c., worth about $800, stolen. Fifty dollars are offered for the detection of the thieves. Two suspicious fellows were seen in the neighborhood in the evening, who are believed to be the rogues, and measures are in progress which it is hoped will secure their speedy arrest.

Receipts.

[During the absence of the Editor, money receivby mail in payment for the Reflector, will be acknowledged in the paper. Any person sending money not acknowledged in this or some other manner, will please give immediate notice.]

Received of S. Browning, jr. $2: Dea. N. Baker, 2: W. Dickinson, 1: F. Hartwell, 2: J. Bennett, 5: W. Greenwood, 4: E. Wethy, 2: S. Bancroft, 2: L. Chase, 2: S. Green, 2: J. Whitney, 1: J. Durham, 1: Lewis Chappell, 1; L. Allen, 1.

Mr. Adams's Accident.—At the moment of the adjournment of the House on Monday, in crossing the hall, his toe caught in the floor matting, (which was not properly secured) and stumbling, he fell with great force, partly on his right side, and dislocated his right shoulder. He was assisted to a carriage, and conveyed to apartments of the Hon. James Munro. After some delay, several physicians were in attendance. Great difficulty was experienced in setting the dislocated limb, and consequently great suffering endured. During the whole operation, not a murmur, and scarcely a groan escaped this venerable man.

Edgarton, Ms.—A correspondent writes us under date of Edgarton, May 6, 1840, as follows:—"The Lord is visiting us in the conversion of sinners. About fifty have found the Savior. Eighteen have united with the Baptist church, and others will soon follow the example of our divine Master."—*Ch. Watchman.*

Effects of Teetotalism.—The distillers in Dublin have called a meeting, to take into consideration the alarming diminution in the consumption of whiskey. This reminds us of the answer made by a physician, in reply to a question respecting the salubrity of a certain section of the country—"It is alarmingly healthy!"

The Tampa Union announces the death of the Rev. Joseph I. Foot, formerly of West Brookfield, Mass., the newly elected President of the Washington College. The cause of his death was a fall from his horse, while on his way to the college grounds to lay the corner stone of the new edifice.

☞ Hon. John M. Niles, of Hartford, Ct. has been appointed Postmaster General, in place of Amos Kendall, resigned.

☞ We regret to learn from the Boston Traveller, that the story of the return of Mr. Blake, one of the lost in the Lexington, is without foundation.

The Lancaster (N. H.) Democrat says, that Thomas Conway, an intelligent young Irishman has made 1200 pounds of maple sugar during the present spring. A large quantity has been manufactured in that quarter.

Dr. Otis P. Batchelder and lady, and Miss Cummings, sailed from Boston in the ship Gen. Harrison, on Saturday last. They have been sent out by the Freewill Baptist Missionary Society, destined for a station in Orissa.

We understand that the Rev. Dr. Channing has resigned his office as Pastor of the Federal street Church. He, in his letter of resignation, stated that he wished to continue his connexion with the Society, but requested that the salary which had hitherto been paid him should be added to that of his colleague, Rev. E. S. Gannett. *Transcript.*

An Omission.—It occurred to me on copying the doings of the Baptist Anti-Slavery, Convention, that the Committee on Religious Periodicals, in enumerating those which have spoken out against the sin of slavery, omitted to mention the Morning Star, a Freewill Baptist paper, printed at Dover, New Hampshire. It is to be presumed that the omission was not intentional. The Star has taken a decided stand, and so far as I have observed, pursued a consistent course on this subject. *Vt Telegraph.*

Music.—The following excellent remarks on the subject of Music, and on the importance of teaching this humanizing art, in our public schools, are from the pen of Rev. John Todd, of Philadelphia:

"God has made the ear to love Music: but this is not all. He has created a most wonderful Musical Instrument for the use of every one. Between the top of the throat and the root of the tongue he has made an enlargement. A cavity of two or three inches, and most curiously lined it with delicate membranes, so stretched that the air passing through them makes a sound as through a Clarionet. This would be a curious instrument even if it admitted of no variation of sound; but it is furnished with fine cartileges which contract and expand the cavity at pleasure, in different ways, so as to give different vibrations, and of course, different tones. In this small space then in the throat of every human being, is an instrument with a compass of from two to three octaves, which has the command of every semitone and subdivision of note, swell, trill, &c., and not necessarily exposed to the imperfections, of artificial instruments, but so clear, so rich, so sweet, as to be the highest standard, of comparison, in these points, for the flute, clarionet, piano and organ. Now think of this wonderful instrument, bestowed upon every one by the hand of God: think how the ear is so created to delight in melody, that the brightest and sweetest emblem of Heaven is the innumerable company of saints and angels around the throne, singing and praising God and the Lamb; and then tell me if singing ought not to have a very prominent place in teaching children—in forming their characters? I plead on this subject with the earnestness of one who was himself neglected in this particular in childhood, and who has, in consequence, suffered a loss which no language can describe. The wrong is no less severe because the child does not feel it at the time. I plead for every child."

Married:

At Norwich, on Wednesday evening, May 6th, by Rev. Seth P. Paddock, Mr. Gurdon Robins, Jr., of Hartford, to Miss Harriet Jerusha, daughter of Erastus Williams, Esq.

In Boston, by the Rev. Mr. Stow, Mr. Elisha K. Perkins, formerly of Salem, to Miss Caroline Hosea; on the same evening, Mr. Henry Upham, formerly of Salem, to Miss Charlotte Hosea, both daughters of Mr. Samuel Hosea.

Died:

In Pittsfield, Mrs. Chase, wife of Jonathan Chase, 52. Her death was caused by a tumor which had been fifteen months forming, and weighed 44 pounds when removed after her death.

In Candia, N. H. in January last, Mr. Timothy M. Pearson, about 84. He retired to rest apparently as well as he had been for several years, but was taken in the night with a violent fit of coughing, and burst a blood vessel, and bled to death in a few moments.

In Thomaston, Maj. Otis Robbins, a soldier of the Revolution, aged 82; Miss Isabella Stackpole, aged 17.

In Exeter, N. H. Andrew Wiswall aged 50.

In York, suddenly, 14th inst. Mr. Israel O. Smith, aged 71. Mr. Smith was deprived of his hearing at 5 years of age, and notwithstanding that since that time he has been totally deaf, he procured a good education, and has been an active and useful member of society. He was a man of strict punctuality—order and system were manifest in all his undertakings. He was extensively known and highly respected in Portsmouth, as well as elsewhere.

Now is the time to buy Woolens and Cottons Cheap!

25 BALES and Cases Bleached and Brown Sheetings all prices from 6 cts. the yard.

4-4 and 5-4 and 12-4 Linen Sheetings some of superior fabric.

Dowlas, Duck, French and English Linen Drilling.

Denison's Stermants, Twilled Stripes, Mixtures, and a variety of other desirable Summer Stuffs for men and boys wear.

Broad Cloths—Blues, Browns, Greens, Blk's and handsome Olives, including fine English and German Cloths, at less than cost of importation.

Cassimers in great variety.

Satinets—some of the best goods ever offered in this market—*at a very low price.*

Purchasers are reminded that the present prices of above goods, are lower than the cost to manufacturers, and that an advance may soon be expected, consequently all who consult economy will purchase now, and at no place so cheap as at

H. H. CHAMBERLIN & CO'S.

Worcester, May 27, 1840. 3w22

Carpets.

FARTHER supplies of Carpeting, Rich New Patterns this week receiving by the subscribers, and for sale lower than can be purchased elsewhere. We would suggest to those about to purchase, that our present prices are probably 10 to 20 per ct. lower than they will be able to purchase the same goods in the Autumn.

H. H. CHAMBERLIN & CO.

Worcester, May 27, 1840, 3 w 22.

Lace Goods.

WIDE Thread Laces—Edgings all qualities, Blonde Edgings and Quilling.

4-4 and 5-4 Wire Blonde, Brussells Lace, and Illusion Blond—White and Black.

7-4 Black Brussells Lace for Shawls.

Handsome Wrought French Collars.

Great variety of Cambric and Muslin Edgings and Insertings, Linen Cambric Hdkfs. with colored borders very fine, large and cheap.

The above with a great variety of other seasonable goods at prices lower than can be had elsewhere at

H. H. CHAMBERLIN & CO'S.

Worcester, May 27, 1840. 3w22

Place for Sale.

THE subscriber being about to leave town, wishes to sell his place, which lies in the centre of Paxton, a few rods east of the meeting house, and 7 miles from Worcester. It consists of large and very convenient buildings, and 31 acres of good land, all in one body, situated near the buildings. This place is scarcely surpassed by any in the State for pleasantness, and extent and beauty of prospect.

The place will be sold low, and the conditions of payment liberal and satisfactory.

JAMES D. FARNSWORTH.

Paxton, May 27, 1840. 3weop 22

Dentist Removed.

DR. MILLER has removed his office from Brinley Row to his House ——First House, 2d door in Elm Street——One Minute's walk from the American Temperance House.

Worcester, May 6, 1840. 13w19

Raisins.

25 Boxes Bunch Raisins.
25 qr. Boxes Bunch do.
1000 lbs. Cask do do.

Cheap for Cash by

J. R. BIGELOW & CO.

April 29, 1840.

For Sale.

A good variety of apparatus for removing Buildings.

JOHN DAVIS.

West Boylston, May 7, 1840

Paints, Oils, Medicines, &c.

10,000 lbs. Dry White Lead,
8,000 lbs. Gr. do do in Oil,
5,000 Gallons Linseed Oil,
2,000 do Winter Sperm Oil,
3,000 do Spring do do.

ALSO,

A large assortment of DYESTUFFS & MEDICINES, which will be sold very low, by

SAML. T. LAMB & CO.,
One Door North Granite Row,
Worcester.

DRY GOODS And Furnishing Store.

HENRY H. CHAMBERLAIN & CO., having taken the store lately occupied by H. Sabin, Jr., (nearly opposite the American Temperance House,) with the spacious Chambers attached, offer to the public an extensive assortment of

DRY GOODS,—such as

SILKS in great variety,
BROAD CLOTHS, Cassimeres, and Satinets;
LINEN & COTTON Goods of all kinds;

FURNISHING GOODS:

CARPETS of all qualities, 30 pr. cent. cheaper than last year's prices, some as low as 60 cts. per yd.;
FEATHERS, Ticking, Linen and Cotton Sheetings;
TABLE LINENS, Damasks, Diapers, Crash, Burlaps;
ROSE BLANKETS, Bed Comforters, &c. &c.

CHINA, GLASS, & EARTHEN WARE:
RICH CHINA TEA SETTS, from $2.50 to $20.00;
" PRINTED DINNER SETTS;

Every description of CLASS & LIVERPOOL WARE, at wholesale and retail.

Merchants from the neighborhood, Tavern keepers and others, who purchase largely for cash, will find as above, an extensive assortment of goods, as low as Boston prices, without any additional charge for freight. Orders for any goods will receive personal attention, and any goods ordered or purchased, not proving satisfactory and cheap *in all respects* can be returned, and the money will be refunded at all times.

Worcester, March 15, 1840. 11–13w

Copartnership.

THE Subscribers, have this day formed a Copartnership under the firm of Francis Blake and Company, for the purpose of transacting a Wholesale and Retail Grocery business.

They will remain in the store heretofore occupied by Francis Blake, No. 6 Butman's Row, nearly opposite the Boston, Worcester and Norwich Rail Road Depots.

FRANCIS BLAKE,
GEORGE C TRUMBULL.

Worcester, April 1, tf16

A CARD.

J. R. BIGELOW & CO., acknowledging past favors, solicit the patronage of their Friends and the Public,—and as they have determined on doing a cash business, from and after, the first day of April next, and selling their Goods at the lowest cash prices, they respectfully invite all to call and examine for themselves.

Worcester, March 5, 1840.

Molasses.

6 HHDS. prime Porto Rico and Matanzas Mollasses, at reduced prices for sale by

J. R. BIGELOW & CO.

April 29, 1840.

Bargains, Bargains.

The best Bargains Worcester ever offered.—There is no Mistake.

THE subscriber has just received and is this week receiving from Auctions and other sources—110 Packages of NEW GOODS, among which may be found—

English, French and American Broad Cloths, Cassimers, Satinets, Light and Dark Vestings, Summer Stuffs of all kinds, English, French, and American Prints.
Mouslin De Laines, Rich Challies, Satin De Laines.
Light and Dark Plain and Figured Silks.
Plain and Figured Alapines, Printed Lawns, Cambrics, Muslins, Laces, Edgings, Ribbons, Lace Veils, Gloves, Hosiery. Linen Damask and Damask Table Cloths.
Crash, Diapers, Bleached and Brown Sheetings and Shirtings, Bed Tickings, Furniture Patches, Colored Cambricks, Fancy Handkerchiefs and Shawls of all kinds, Scarfs, &c. &c.

Together with a complete assortment of DRY GOODS, all of which will be sold cheaper than was ever offered, or cheaper than can be found at any other store in Worcester. Country Merchants and all who purchase with cash are respectfully invited to call and examine for themseloes before purchasing elsewhere.

ORRIN RAWSON.

Worcester, April 15, 1840. tf16

D. S. MESSENGER.

HAS *always* on hand a first rate assortment of *Foreign* and *Domestic* Dry Goods adapted to *all seasons*, and for sale on as good terms as at any other Estabishment. Those desirous of purchasing may always cepend on finding Good article and Fair and Regular prices. At No 6 Goddard's Row, first door north of Dorr Howland & Co's Book Store. tf 2

At Home.

PERSONS visiting Worcester will find the subscriber at the American Temperance House, where he has been for the last four years, ready to give his personal attention to the wants of all those who may call at his House, and he hopes that the experience which he has had in providing for the comforts of the Traveller will secure to him the continuation of that Liberal patronage which has heretofore been given to this House. The location is surpassed by none in town. It is directly at the depot of the Boston and Worcester and Norwich and Worcester Rail Roads.

March 1, 1840. ELEAZAR PORTER.

Rohan Potatoes.

A FEW Bushels of the celebrated Rohan Potatoes for sale by

J. R. BIGELOW & CO.

Worcester, April 22.

Wanted,

20 BUSHELS good WHITE BEANS, by

J. R. BIGELOW & Co.

March 31, 1840.

For Sale,

A BRICK COTTAGE, recently painted, with 3 acres of land adjoining, pleasantly located a few rods west of the Amherst House and Academy, on the old road to Hadley, with convenient wooden buildings, woodhouse, barn, &c. attached. It has also a small but excellent orchard of fruit trees. The situation is very pleasant, being but 3 or 4 minutes' walk from the College and convenient for one who wishes to educate his children; there is nothing in the vicinity to mar the neatness of the premises themselves, it being one of the pleasantest parts of the village, and the distant prospect is extensive and beautiful.

INCREASE GILBERT.

Amherst, May 13, 1840.

Printing Office Removed.

THE subscribers have removed their materials and apparatus for Printing from No. 5 Goddards Row, to the spacious and convenient Rooms, formerly known as Burnside's Hall, opposite Brinley Hall, where they will be happy to accommodate their friends and the public with every description of

Book and Job Printing,

at short notice, in the best manner, and on favorable term

M. SPOONER,
H. J. HOWLAND.

Worcester, April 8, 1840.

Lime.

20 Casks Thomaston Lime in prime order this day received by

J. R. BIGELOW & CO.
At No. 3 Granite Row, Maine Street.

Worcester, May 13, 1840

Flower Pots.

An assortment Flower Pots of various patterns and sizes, also a variety of other STONE and EARTHERN Ware, for sale by

J. R. BIGELOW & CO.

Worcester, May 13, 1840.

Northern Honey,

A supply of northern honey for sale by

J. R. BIGELOW & CO.

Worcester, April 1, 1840.

A. W. STOCKWELL,

COUNSELLOR AT LAW,

HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs.

Worcester, April 3, 1839. tf.

BOOKSTORE REMOVED.

Dorr, Howland and Co.,

HAVE removed their Bookstore and Bindery to their new stand, Two doors north of *Porter's Temperance House* and opposite *Brinley Hall.*

The Patrons of this establishment are respectfully informed that by this removal, improved accommodations and facilities for carrying on their business to the best advantage have been secured.

The location is central and very convenient, being near the Rail Road Depot, and every exertion will be made to retain the extensive patronage with which they have heretofore been favored

Bookbindery attended to as usual.

Worcester, April 1, 1840. eow6m

Troy and Michigan Six Day Line. 1840.

MERCHANDISE, Furniture and Passengers forwarded from New York, Albany and Troy, daily, SABBATHS EXCEPTED,

To any point on the Erie Canal, and all the different ports on the Western Lakes, Rivers and Canals.

PROPRIETORS AND AGENTS.

Allen Wheeler, } *No. 106 Broad Street, New*
Leonard Crocker, } *York.*
Moore & Stimpson, Troy.
Stephen C. Gray, 72 Quay St., Albany.
Sidney Allen, Rochester,
Geo. Davis & Co., Buffalo,
Phillip Allen, jr. do.
Thomas Richmond, Richmond, O.,
Tufft & Parks, Cleveland.

REFERENCES.

Halsted, Haines & Co., New York,
Lee, Dater & Miller, "
Phelps, Dodge & Co., "
Arthur Tappan & Co., "
Haslucks & Buck, "
Wilson & Cobb, "
Denison & York, "
McKee & Ginger, 22 North Wharves, Philadelphia,
Geo. A. French, Dunkirk, N. Y.
Tinker & Craft, Barcelona, "
Charles M. Reed, Erie, Pa.,
Thomas Richmond, Richmond, O.,
Tufft & Parks, Cleveland, O.,
H. N. Gates, Black River, O.,
Jenkins & Tracy, Huron, O,
Hollister & Bolt, Sandusky, O.,
Pong & Titus, Toledo, O.,
Forsyth & Hazard, Maumee, O.,
Strong, McReynolds, & Co., Detriot, Mich.,
J. Movius, Ypsilanti, Mich.,
D. Jones & Co., Green Bay, Mich.,
Griffith & Co., Kalamazoo, Mich.,
Brittian Sanger & Co., St. Josephs, Mich.,
Hitchcock & Co., Michigan City,
Charles M. Reed & Co., Chicago, Ill.,
Samuel Hinman, Milwaukie, W. T.
John Hurlburt, Soult, St. Marie.

Poetry.

For the Christian Reflector.

An Acrostic.

T he light that's from my columns beaming forth,
H as spread around, to East, South, West and North
E ngaged to benefit not one but all;
C ome then, attend, and listen to my call,
H as man a right to enslave his fellow man?
R eligion, Truth and Love forbid the plan.
I t is a truth that cannot be disputed,
S elf-evident, as Statesmen have reported,
T hat every man to freedom has a right,—
I t doth belong to black as well as white.
A re not the blacks by nature's law as free,
N or less than whites have right to liberty?
R eflect, proud white man, give thy boasting o'er,
E ternal wisdom's works and ways adore,
F or of one blood all nations he has made,
L o black and white have but one federal head;
E ach tribe and nation scattered o'er the earth,
C an claim their freedom as their right by birth;
T hen where have you obtained the right to bind,
O r hold in Slavery one of human kind;
R educe him, chain him, scourge him, make him fear,
W rest from him all you hold yourself most dear;
O pe wide your prisons, let your captives go,
R emember those who're bound as partners of their woe,
C over the naked, and the hungry feed,
E ach fetter break, let Afric's sons be freed,
S hew pity when ye hear the orphan's cry,
T urn not away from th' lonely widow's sigh,
E ngage to deal with all men just and true,
R equire of none more than is justly due.
M en trodden down will rise and call you blessed,
A nd all your works of love will stand confessed,
S lavery will cease, the jubilee will sound,
S weet freedom's echo thro' the earth around.

I. L. J.

Hallowed be thy Name.

List to the dreamy tongue that dwells
In rippling wave or sighing tree;
Go harken to the old church bells,
The whistling bird, the whizzing bee.
Interpret right, and ye will find
Tis "power and glory" they proclaim:
The chimes, the creatures, waters, wind,
All publish, "hallowed be Thy name!"

The pilgrim journeys till he bleeds,
To gain the alter of his sires;
The hermit pores above his beads,
With zeal that never wanes nor tires;
But holiest rite or longest prayer
That soul can yield or wisdom frame,
What better import can it bear
Than, "Father! hallowed be Thy name!"

The savage kneeling to the sun,
To give his thanks or ask a boon;
The raptures of the idiot one
Who laughs to see the clear round moon;
The saint well taught in christian love;
The Moslem prostrate at his flame—
All worship, wonder, and adore;
All end in, "hallowed be Thy name!"

Whate'er may be mans faith or creed,
Those precious words comprise it still:
We trace them on the blooming mead,
We hear them in the flowing rill.
One chorus hails the Great Supreme;
Each varied breathing is the same.
The strains may differ; but the THEME
Is, "Father, hallowed be Thy name!"

MARY HOWITT.

Miscellany.

From the Mother's Magazine.

Domestic Education at the Table.

How many families surround the domestic table, meal after meal, and year after year, preserving an unbroken silence, except when the necessities of the occasion demand the utterance of a few hasty words. One would think that some religious scruple, or edict of the State, or self-imposed penance, had converted these social beings into so many eating automatons, the silence is so constant and profound. Sometimes the statue-like gravity of the parent is forced to relax a little at the innocent mirthfulness of the child, whose bouyant spirits cannot submit to the unnatural restraint; but the admonition to be still, and to attend to the proper business before him, checks the offender, and he soon learns, both by precept and example, *not to talk while he is eating*. Strange perversion of one of the admirable arrangements of Providence for the cherishing of domestic affection! alike repugnant to the enjoyment of pleasures of the purest and sweetest kind, and to the use of food in a way best adapted to the promotion of bodily health, and the elasticity of spirits!

God has kindly ordered it, that although the various members of the family may be separated at other times, to a greater or less degree, by the duties appropriate to each, the actual wants of nature shall bring them together, at regular and frequently recurring intervals, around the domestic board. Why has he done this? Merely that they may attend to their animal wants, and gratify, like the brutes, their appetite for food, or indulge in the delicacies and luxuries of the table? Is it not—passing by other important purposes that might be referred to—is it not rather to render the occasion one of the most favorable for mutual improvement and happiness, by the interchange of instructive thoughts and kindly sentiments, in the flow of unrestrained, cheerful, and tasteful conversation? At what season can such conversation find its welcome opportunity, if not at the time when the assembly of parents and children make the family circle complete, and the various bounties which the hand of a beneficent Providence furnishes, invite to the exercise not only of the feelings of comfort but of joyfulness? The luxury of domestic intercourse at such times may be made far to transcend that of the choices dishes; so that the gratifications of the palate shall be only subsidiary to the banquet of the soul. Who that has enjoyed the privilege of making one of a circle, in a well regulated family, around the domestic board, where these views are carried out in their happy results, but will acknowledge their importance, and be ready to say that such a family has means within itself of rational improvement and comfort very far beyond what belong to the one in which the meals are taken in silence? In this way a powerful influence is constantly at work to strengthen the bonds of family love, (the doing of which depends so much upon the pleasures of social intercourse,) and to cause the idea of home to be ever cherished with the fondest recollections. Let those families that are not pursuing this course but make trial of it, and it will not be long before they will wonder at the stupidity of their late habits, and regret the thousand opportunities of instruction and enjoyment which they have lost.

But to render the assembling round the domestic table subservient to the important ends which have been mentioned, the meal must not be a hurried one. Dispatch in carving, helping, eating, and swallowing, must not be the great object. Time must be allowed for doing these things deliberately, and for having also the necessary intervals for promiscuous and cheerful conversation. And even when time is precious, it will be far from being wasted if the arrangements of the family, and the occupations of its members, are so ordered as to lead all to feel, when they come to the table, that they are to enjoy at their leisure a season of social comfort, which the bustle of life, and the pressure of their daily avocations, have only rendered the more inviting and essential to their refreshment. This, too, is one of the most effectual means of preserving in health the digestive functions of the body. Food eaten under circumstances of social pleasure—eaten deliberately, and in small quantities at a time; masticated thoroughly, with no hurried anxiety to bring the meal to a close; the cares of business banished from the mind; the occasion devoted to innocent, domestic enjoyment and a due share of appropriate hilarity—promotes in the most favorable manner the vigor of these functions, and affords one of the surest safeguards against *dyspepsy* and its accompanying train of evils. May not the singular prevalence of this malady in our country be traced, in no inconsiderable degree, to the custom of partaking of hurried, unsocial, cheerless meals, which so extensively abounds?

No practical difficulty will stand in the way of introducing habitually interesting and improving conversation at meals, if the right spirit and view of the importance of the object, prevail in the minds of the parents and older members of the family. It is far from desirable that the topics should be of a kind to require intensity of attention, and much mental effort. Especially should they be free from every thing inconsistent with a serene cheerfulness. Indeed, it would be well to have them not unfrequently adapted to excite an innocent mirth and sportiveness. Nothing, in the opinion of the writer, is more incongruous at such a season, than the custom pursued in certain schools and families, of having some one read from a grave or profund work, for the purpose of redeeming time, and for thus having the mind and the stomach fed at the same moment.—Alas! that both should be required simultaneously to undergo such a task; at complete variance with the well-established laws of preserving health, and of cultivating the mental powers.

These views, if correctly understood, and carried out into practice, interfere not at all with the introducing, at the domestic board, of subjects of a religious nature at proper times, and in a befitting manner. On the contrary, it would be well if we were accustomed vastly more than we are, to mingle such subjects with those relating to our daily concerns, and to the business and transactions of this life. Were this done naturally and cheerfully, and without cant, or a solemnity of manner approaching to gloom, it would be productive of the happiest effects. Now here can it be done so successfully as at that season which ought to be the most inviting and endearing in every household, the gathering together of the family daily to the participation of the bounties of a kind Providence, and that they may cherish those social virtues which, if under the influence of the Christian spirit, serve to adorn it with some of its loveliest graces.

Sleeping Apartments.

"It must not be forgotten," remarks, Hufeland, "that we spend a considerable portion of our lives in the bed chamber, and consequently that its healthiness or unhealthiness cannot fail of having a very important influence upon our physical well-being."

Every one, in fact, who is actuated by a due regard for health and real comfort, will consider an equal degree of attention necessary in regard to the size, situation, temperature, and cleanliness of the room he occupies during the hours of repose, as of his parlor, drawing room, or any other apartment; and yet, how often do we find families crowded at night into obscure and confined chambers, of dimensions scarcely more ample than those of an old fashioned closet, while, perhaps, in most instances, the best rooms in the house will be set aside for the sole purpose of ostentatious display.

It is all-important that the largest and most lofty room, upon the second floor, be appropriated for the sleeping apartment, and that it be freely ventilated, during the day time, at all seasons, when the weather is not rainy, or otherwise very humid. There are few houses, the rooms of which are so situated as to render the latter impracticable; and the influence of the practice upon the health of inmates is too important to permit its being neglected from any slight cause.

A bed chamber should be divested of all unnecessary furniture, and, unless of considerable size, should never contain more than one bed. There cannot be a more pernicious custom than that pursued in many families, of causing the children, more especially, to sleep in small apartments, with two or three beds crowded into the same room.

It is scarcely necessary to observe, that cleanliness, in the most extensive signification of the term, is, if possible, even more necessary, in reference to the bed chamber, than to almost any other apartment.

The practice of sleeping in an apartment which is occupied during the day is extremely improper. Perfect cleanliness and a sufficiently free ventilation cannot, under such circumstances, be preserved, especially during cold weather; hence, the atmosphere becomes constantly more vitiated, and altogether unfitted for respiration.

While too great a degree of caution cannot be observed to avoid sleeping in damp rooms, beds, or clothing, the temperature of the bed chamber should, if possible, never be augmented, under the ordinary circumstances of health, by artificial means. As this apartment is to be reserved solely for repose, a fire is never necessary, excepting, perhaps during uncommonly severe weather: and even then the temperature ought not to exceed fifty degrees.

A sleeping apartment, in which a large fire has been kept for several hours previous to the period of retiring to rest, may to many at the first view, present an appearance of the most perfect comfort—it is however, at the same time, a means of very effectually enervating the system—creating an increased susceptibility to the influence of the cold, and thus opening the way to the attack of some of the most serious diseases, especially of the chest. Happy may they esteem themselves whose means forbid an indulgence in this species of luxury.

A person accustomed to undress in a room without fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. The natural heat of his body will very speedily render him even more comfortably warm than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all—the constitution of the former will be rendered more robust, and far less susceptible to the influence of atmospherical vicissitudes, than that of the latter.—*Journal of Health.*

Cheerfulness.

Let us become a more cheerful, and we shall become a more temperate people. To increase our susceptibility of innocent pleasure, and to remove many of the sufferings which tempt to evil habits, it would be well if physical as well as moral education were to receive greater attention.

There is a puny, half-healthy, half-diseased, state of the body, too common among us, which by producing melancholy and restlesseness, and by weakening the energy of the will, is a strong incitement to the use of hurtful stimulants.—Many a case of intemperance has had its origin in bodily infirmity.

Physical vigor is not only valuable for its own sake, but it favors temperance, by opening the mind to cheerful impressions, and by removing those indescribable feelings of sinking, disquiet, and depression, which experience alone can enable you to understand. I have pleaded for moral culture; but nothing is gained by sacrificing the body to the mind.

Let no intellectual education be sought at the expense of health. Let not our children in their early years be instructed, as is too common, in close, unventilated rooms, where they breathe for hours a tainted air. Our whole nature must be cared for. We must become a more cheerful, animated people; and for this end we must propose, in our systems of education, the invigoration of both body and mind.

I am aware that the views now expressed may not find unmixed favor with all the friends of temperance. To some, perhaps to many, religion and amusement seem mutually hostile; and he who pleads for the one, may fall under suspicion of unfaithfulness to the other. But to fight against our nature is not to serve the cause of piety or sound morals.

God who gave us our nature, who has constituted body and mind incapable of continued efforts, who has implanted a strong desire for recreation after labor, who has made us for smiles much more than for tears, who has made laughter the most contageous of all sounds, whose Son hallowed a marriage feast by his presence and sympathy, who has sent the child fresh from his creating hand to develope its nature by active sports, and who has endowed both young and old with a keen susceptibility of enjoyment from wit and humor,—he, who has thus formed us, cannot have intended us for a dull, monotonous life, and cannot frown on pleasures which solace our fatigue and refresh our spirits for coming toils.

It is not only possible to reconcile amusement with duty, but to make it the means of more animated exertion, more faithful attachments, more greatful piety.

True religion is at once authoritative and benign. It calls us to suffer, to die, rather than to swerve a hair's breadth from what God enjoins as right and good; but it teaches us, that it is right and good, in ordinary circumstances, to unite relaxation with toil, to accept God's gifts with cheerfulness, and to lighten the heart, in the intervals of exertion, by social pleasures.

Channing.

The South alarmed.

The Natchez Free Trader recently announced that the British Government had procured in Mississippi and Louisiana, several experienced cotton cultivators, to go to India and introduce the American improvements in the management and implements of the cotton culture into that country. The remarks accompanying this announcement, which we copy below, evince that the South sees her "peculiar institution" menaced in a most vulnerable point, and we see not how she is to escape from the danger. We have time but for a single remark, of many that suggest themselves. The friends of abstinence from slave-produce will see in this sensitiveness of the South, evidence that they have grasped a potent weapon with which to assail her unrighteous system, and will take courage to persevere in wielding it with vigor, and commending it to every hand which is battling for human rights.—*Penn. Freeman.*

The cotton planting speculation in India by the English, in which they have managed to avail themselves of the skill and experience of Mississippians, or rather of those who have gleaned all the knowledge they have of cotton cultivation from the cotton fields of our state, since our notice the other day, has attracted deep attention.

Our government is not a despotism. We cannot say to this man *stay here*, and to another man *go there*; but with us, all are at liberty to leave the country when they choose, and on what business they desire; we have no laws that will coerce and no disposition to compel any man to stay in this country who wishes to leave it for the purpose of imparting what knowledge he may have gained here to the detriment of his own, the land of his birth and of his earliest affections: but a most intelligent gentleman, a political economist and cotton planter, remarked to us the other day, that we should suffer less loss by burning New Orleans, Natchez, and the most important cities of the cotton-growing region, than we should from this sinister movement, by a government and people determined to injure us in the cultivation of that great staple, which is emphatically the wealth of the South.

The English have obtained boxes of soil from the cotton fields of Louisiana, from the richest counties of Mississippi, which their chemists and geologists have analyzed and collated with soils taken from different parts of India. So far the comparison of the soils is favorable to India; and besides, the cotton of Surat is already known in the markets of the world. Now, when all our improvements in cotton growing, our machines, our seed, and our very overseers are transferred to that vast continent, swarming with free laborers, who will work at a price which would scarcely furnish a negro with his salt in Mississippi, it will be all over with us in the cultivation of cotton.

To the honor of Georgia and South Carolina, we learn that the English agent could find no tool for his purpose in those states, he was obliged to come to Mississippi, where he found persons who enlisted in his views."

POLITENESS.—Politeness does not consist in laying down your knife and fork in a particular manner, nor yet in scalding your mouth by drinking out of a cup to avoid the indecorum of cooling your tea and coffee in a saucer. There is an anecdote of George the Fourth which conveys a better idea of politeness than all that Chesterfield has written. While his majesty was yet prince of Wales, he honored a tea table with his presence, where there happened to be some young ladies not deeply versed in the code of etiquette. These innocent creatures, in the simplicity of their hearts, never dreamed there was any dire enormity in pouring their tea into their saucer to cool; a titter ran round the table among the polite guests, but the prince observing it, took occasion to relieve the embarrassment of the young ladies, he poured his own tea into his saucer. This is what may be called real politeness.

A good word is as soon said as a bad one.

FROZEN TOGETHER.—A clergyman was one day sitting in his study when a friend from a distant town, a plain unlettered and simple minded man, called on him. It was natural to ask how they were getting along in the region from which his friend had come, and among other inquiries he said to him, "Are you all united in the church at C. ——?" "Oh yes," was the reply, "we are all frozen together." This answer defines the position and circumstances of too many churches. Union is indeed desirable. But that *unity* is death that results from spiritual stupidity; union that exists only where all are willing to lie down and let souls perish around them without prayer or effort for their salvation.

A Unitarian clergyman at Portsmouth, in a sermon recently delivered and published, compares a church not awake, while others around are enjoying a revival to a "mountain of ice in a sea of fire." The comparison is bold and striking. But the fire of the Holy Spirit can melt that mountain and dissolve the icy bonds that unite that church. Winter hath a spring. Death itself is followed by the Resurrection. Let the winter that reigns in the cold heart of the unawakened yield to the genial rays of the sun of righteousness. Let the spiritual sleep of the church be shaken off and a reviving Spring revisit the length and breadth of the land.

N. Y. Obs.

UNION TOWNSHIP, *Ohio*, Br. I. K Brownson writes to the Cross & Journal, April 23:—we have enjoyed refreshment from the Lord's presence in this part of Zion, recently. In this Church, some 20 persons have professed faith in the Savior of sinners. I have baptized 13 within a few weeks into the fellowship of the Church. Some three weeks since, a meeting of four days continuance was held in the settlement of Rockville, on the Ohio river, where were a few brethren and sisters. The Lord was pleased to bless our labors, and at the close a Church was organized, with favorable prospects of increase.

We have just closed a protracted meeting in West Union, Adams Co., which was attended by most of our ministering brethren in this region. The Lord gave some tokens of his favor—four were baptized, and many more were inquiring when the meeting closed. Yet it seemed rather a season of seed-sowing than of harvest. At the close of the meeting a Church was constituted, embracing 37 members.

METHODIST GENERAL CONFERENCE,—The Baltimore American says: The body, which is the Legislative branch of the Methodist Episcopal Church in the United States, commenced its thirteenth session in the Wesley Chapel, in this city, Friday morning. All the Bishops were in attendance except Bishop Soule, who is expected in a few days. The Conference was organized by the appointment of the Rev. Jno. A. Collins, of the Baltimore Annual Conference, as Secretary, and the Rev. J. B. Houghtaling, of the Troy Conference, and the Rev. Thomas B. Sargent, of the Baltimore Conference, as assistant Secretaries.

Bishop Roberts, introduced the Rev. Robert Newton, as delegate from the Wesleyan Methodist Conference in England. We understand that the Rev. Mr. Stinson, the Representative of the Mission Department, and the Rev. Mr. Ryerson, the General Representative of the Wesleyan Methodist Church in North America from Canada, are also in attendance.—The present will be an unusual interesting session of this body, as several questions of deep importance to the church will be brought before it for its action. Its meetings are daily and will hearafter commence at half past 8 A. M., at the Chapel.

BROOKLYN, N Y.—A new Baptist church was constituted at Brooklyn, N. Y., on the 23d ult. A communication in the Baptist Advocate states that the Baptists in that city have until recently been quite small in number. "The first Baptist church has increased about 400 during the last three years. The second Baptist church, which was from its commencement small, was dissolved some months since by the unanimous vote of its members." The church now newly constituted is called the East Baptist church, and for the present they occupy the house formerly occupied by the second church.—Br. E. E. L. Taylor, of the Hamilton Institution, is now preaching for them, and will probably become their pastor.—*Ch. Secretary.*

ORDINATION AT TURNER, ME.—On Thursday, May 7, bro. THOMAS F CURTIS, late of the Bangor Theological Seminary, was ordained to the work of the Gospel ministry. Sermon by Rev. C. B. Davis, of Paris, from Gal. 6: 14—Theme, *The Cross of Christ the preacher's glory.* Bro. C's labors with the Turner church for several months past, have received the tokens of Divine approval; and the prayer of his brethren is, that his enfeebled health may not compel him soon to leave the place.—*Zion's Adv.*

From the Washington Globe.

To The Public.

Finding it impossible, in consequence of enfeebled health, to perform the duties of Postmaster General in a satisfactory manner, I have resigned that office, to take effect as soon as my successor can be appointed.

Not having been fortunate enough to accumulate wealth in a public office, I am under the necessity of resorting to such private employment as is suited to my strength and condition, for the purpose of meeting the current expenses of a considerable family.

A few hours each day devoted to the pen, leaving an abundance of time for relaxation and exercise, I have found by experience, from the excitement of composition, to be rather conducive to health than injurious, and this is the occupation, above all others, most agreeable to my taste and my present inclination.

Messrs. Blair and Rives have kindly offered me the profits of such subscription to the Extra Globe for the present season, as may be raised on my account, and I have consented to contribute to it until November next, if such a number of subscribers shall be obtained as will warrant that step

I am more inclined to this devotion of time from a desire to prevent any misconstruction of the motives which had led to my resignation. I wish to satisfy the whole world that no dissatisfaction with the President or his administration, no indisposition to render it the utmost support in my power, no distrust of its measures or its designs, has had any effect in determining me to prefer a private to a public station. On the contrary, my confidence in the President, in his integrity, his principles, and his firmness, have increased from the day I was first officially associated with him; my relations with every member of his Cabinet have been uniformly of a most friendly character; and my devotion to the great measures which have been, and still are, sustained by the Administration, knows no abatement. The leading principles avowed by the President I look upon as essential to the preservation of liberty, and a Government of the people; and if I had supposed that my resignation could endanger their success, I should have clung to office as I would to life.

As soon as the necessary arrangements are made, proposals, with a more extended address, will be presented to the friends of the Administration.

AMOS KENDALL.

May 11, 1840.

Summary.

VALUABLE CARGO LOST.—An English paper received by the last arrival, says:

"The loss of the ship Sunda, in the Chinese Sea, of which intelligence has just been received, will be severely felt by the under writer: her cargo was insured for nearly £200,000, of which £70,000, was taken at Lloyds, and the remainder by the offices—one office, we understand, has suffered to the extent of £34,000.

PROLIFIC.—In the church at Conway, North Wales, is a tablet to the memory of an individual who was the forty-first child of his parents, and was himself the father of twenty-seven children.

A GOOD CAPITAL TO START WITH.—Much is said upon this subject at the present day. But the best of all is *good moral character*, and he who has it not, is qualified for, and can prosper in nothing.

FATAL ACCIDENT.—The Rev. Mr. Foote, a Presbyterian minister, was thrown from his horse near Leesburg, Tenn., about two weeks ago, and was killed. He had recently been elected Persident of Washington College, in that state.

☞ A large new pleasure boat, called "the Spray," was launched at Philadelphia on Friday, and from fifty to sixty persons embarked on an excursion, with a band of music. She was towed down the Delaware to near the Navy Yard, and up again as far as Chesnut street, when the tow line was cast off, and she proceeded under a heavy press of sail. From mismanagement, the large number on board, or a sudden squall, the boat was upset when opposite Race street, and two lives were lost. The rest of the passengers clung to the bottom, until other boats came to their assistance and rescued them.—*Tattler.*

SUICIDE.—A Mexican girl, named Gaudaloupe Lass, said to have been the most beautiful woman in Texas, lately killed herself in consequence of her mother insisting upon her marrying a man she did not love. She shot herself through the heart with a pistol.—*N. O. Bee.*

☞ The Portland Advertiser relates a singular escape of a family. Lightning struck the dwelling house of Mr. James Coss, in Saco. The fluid came down the chimney, broke through into a chamber, and set fire to a bed whereon two children were lying, awakening one of them, without disturbing the slumbers of the other. Mr. Coss was prostrated by the shock, but soon recovered.

☞ The Boston Mercantile Journal states that on Thursday, a countryman who permitted two good looking men to step into his wagon and ride into the city with him, had his pocket picked of two hundred and thirty-five dollars by his passengers.

ANTIDOTES FOR POISON.—When poison has been swallowed, ascertain from the patient, what the nature of the poison is. If mineral, viz: either corrosive sublimate, or arsenic, give a tea-spoon full of pearlash, or a wine glass of soap-suds—afterwards give a tea-spoon full of antimonial wine and plenty of warm water.

NEW COUNTERFEIT—$5, Farmers and Mechanics Bank of Hartford; letter A; payable to S. Bates; dated January 19, 1839; W. T. Hooker, Cashier; Sam. L. Pitkin, President. Observe, the words—"State of Connecticut" and "Hartford" over the original engraving. Vignette, Female figure with an eagle.—*Chicago (Ill.) Tribune.*

THE BOUNDARY.—Quite a calm has for a month or so rested on the rumor mongers in relation to the North Eastern Boundary. The last report is entirely of a pacific character; and comes in the shape of a statement current in Washington, that letters were received by the Western from Mr. Stevenson, giving strong assurance of a speedy and satisfactory adjustment of that matter. So mote it be.—*Tattler.*

N. Y. LEGISLATUTE.—On Thursday, May 12 in Assembly a message was received from the Senate announcing concurrence with the resolution to adjourn on Thursday May 14. Among the bills read a third time and passed were; to amend the general banking law; repealing the acts in relation to Common schools; to protect free citizens from being kidnaped into slavery; concerning the inspection of flour; to protect mechanics from the effects of State Prison competition; relating to military fines.

☞ The Albany Journal states that the Governor has nominated William Kent, Esq. of New York and the Hon. Gideon Lee, of Ontario, as Commissioners under the law to investigate the differences between the Landlord and Tenants of the Manor of Ransselaerwyck.

ACCIDENT IN UTICA.—A gentleman informs us that two men were killed, and another very badly wounded, in Utica, on Tuesday, by the falling of a building upon which they were at work.

LOSS BY FIRE.—The estimated loss by the late fire at Kingston, (U. C.) is now ascertained to have been upwards of $400,000, of which about $50,000 was insured.

A NOBLE SUBSCRIPTION.—The subscriptions for the widow of Mr. Laughlin, killed at Baltimore. amount, it is said, to $10,000.

☞ The waters of the Mississippi have encroached on Algiers, opposite New Orleans.

"NEW LIGHTS."—What a beautiful light your lamps give," said we a few evenings since, on entering the store of Dodge & Co. Upon farther examination we found the common glass lamps filled with *lard*, which, by simply inserting the two ends of a wire through the cork in the top of the lamp, so as to reach near the bottom, leaving the upper part of the wire in form of a staple between the two wicks, the lard was kept melted, pure and limpid, and the lamps emitted a bright and beautiful light, without smoking or smell. We have since got them in operation in our office, and earnestly recommend the experiment to the people generally.—In these light times they will find a saving of nearly 200 per cent. in the cost, besides having better lights. Lard is a domestic article also, and the introduction of this simple experiment will save the necessity of sending money east for oil. This is no humbug. Try it.—*Niles (Mich.) Intel.*

GOOD NATURE.—Dame Gundy was the most good natured woman alive. Come what would, every thing right, nothing wrong. One day farmer Gundy told a neighbor that he believed that his wife was one of the most even tempered women in the world, for he never saw her cross in his life; and for once he should like to see her so.—"Well," said his neighbor, "go into the woods and bring her a load of the crookedest wood you can find, and if it doesn't make her cross, nothing will." Accordingly to try the experiment, he teamed home a load of wood every way calculated to make a woman fret. For a week or more she used the wood copiously, but not a word of complaint escaped her lips. So one day the husband ventured to inquire of her how she liked the wood. "Oh it is beautiful wood," said she, "I wish you would get another load for it *lays round the pot so complete.*"

CROPS.—The Reading (Berks county, Pa.) Democrat says—"We do not recollect ever having seen the crops look so fine, and promise so abundant an harvest to the husbandman, as that of the grain, rye and grass in our county. The reward of so rich and bountiful a harvest has no time within our recollection been so promising as that of the present season.

SCHOOL BOOKS,
Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Ciphering Books, Paper, Quills, Steel Pens, Slates by the dozen, very low, Pencils, Wafers, Sealing Wax, Penknives, India Rubber, &c. &c.

All Orders supplied at the lowest market prices, and as low for *Cash*, as at any regular Bookstore in the State.

By devoting ourselves more particularly to this branch of the business, we hope to make our Store

THE SCHOOL BOOK DEPOSITORY

for Worcester County, where may always be found every article usually wanted in Schools.

☞ Merchants, Teachers, and School Committees, are invited to patronise our establishment.

Worcester, Feb. 12, 1840. tf

Butter.

1500 lbs. Vermont Butter, for sale by J. R. BIGELOW & CO.

Worcester, April 15, 1840.

Rice.

3 TIERCES excellent new Rice, just received and for sale cheap by

J. R. BIGELOW & CO.

Worcester, April 29. 1840.

Family Bibles.

DORR, HOWLAND & CO., have just received a new supply of Bibles of various sizes, which makes their assortment quite good—large family Bibles, good paper and binding from two to five Dollars.

Worcester, May 13, 1840. 3w20

Letter Paper.

DORR, HOWLAND & CO., have now in Store a good assortment of plain and ruled Letter Paper, from Ames's, Hubbard's, Kendall's and other Mills, of good Quality, fair prices.

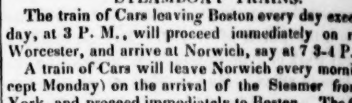
Worcester, May 13, 1840. 3w20

Pork and Lard.

A supply of new Pork and Lard just received by J. R. BIGELOW & CO.

Worcester, April 29. 3w18

NORWICH AND WORCESTER RAIL ROAD.
RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.



SUMMER ARRANGEMENT.

ON and after MONDAY, 27th April, the trains on this Road will run as follows;

STEAMBOAT TRAINS.

The train of Cars leaving Boston every day except Sunday, at 3 P. M., will proceed immediately on reaching Worcester, and arrive at Norwich, say at 7 3-4 P. M.

A train of Cars will leave Norwich every morning (except Monday) on the arrival of the Steamer from New York, and proceed immediately to Boston. The Cars are provided with separate apartments for the accomodation of Ladies.

ACCOMMODATION TRAINS.

Leave Norwich and Worcester daily, Sundays excepted as follows;

Norwich at 6 A. M. and 4 1-2 P. M.
Worcester at 9½ A. M. and 3 3-4 A. M.

By the above arrangement, Passengers leaving Boston in either the 6 A. M. or 1 P. M. trains, can proceed directly to Norwich, and those leaving Norwich in the 6 A. M. train will reach Worcester in time to take the 10 A. M. train for Boston.

Fare between	Boston and New York,	$5 00
"	Worcester and New York,	$4 00
"	Boston and Norwich,	$3 00
"	Worcester and Norwich,	$2 00

MERCHANDISE TRAINS.

Leave Norwich and Worcester at 10 A. M. daily Sundays excepted.

Merchandize generally will be taken between Boston and Norwich at the rate of 25 cents per hundred pounds, or 10 cents per cubic foot.

T. WILLIS PRATT, Superintendent.

April 25, 1840. tf 18

Boston & Worcester Rail Road.
SUMMER ARRANGEMENT.

THE Passenger Cars leave Boston and Worcester daily, except Sundays, as follows:—From Boston (to connect with the Western and Norwich Rail Roads) at 6 A. M., and 1 P. M. From Boston, as far as Worcester only, at 4 1-4 P. M.

From Worcester, early morning train at 7 A. M. From Worcester, with Western and Norwich Rail Road Passengers, at 10 A. M., and 4 1-4 P. M.

Mail train on Sunday, each way, at 7 A. M.

A Steamboat train, for New York, via Norwich, will leave Boston daily, except Sunday, at 3 P. M.; and returning, leave Worcester early, every day except Monday, on arrival from Norwich.

The stages for Hartford, leave Worcester daily on the arrival of the morning train.

Fare to Springfield $3, to New York $5; to Norwich $3; to Worcester $1,50.

All Baggage at the risk of its owner.

May 20. tf WM. PARKER, Sup't B. & W. R. R.

Western Rail Road.
SUMMER ARRANGEMENT FOR 1840.

FARE FROM WORCESTER TO SPRINGFIELD $1 50.

THE trains on this road run, in connection with the trains on the Boston and Worcester Rail Road, as follows:—

FROM WORCESTER. A train to leave Worcester daily, Sundays excepted, at 9 o'clock, A. M., (immediately after the arrival of the 6 A. M. train from Boston,) and arrives in Springfield at 12 M. A second train leave Worcester at 5 P. M., (immediately after the arrival of the 3 P. M. train from Boston,) and arrive in Springfield at 8 P. M.

FROM SPRINGFIELD. A train to leave Springfield daily, Sundays excepted, at 7 A. M., and arrive in Worcester in time to take the 10 A. M. train from thence to Boston, and arrive in at 12 1-2 P. M. A second train to leave Springfield at 1 1-4 P. M. and arrive in Worcester in time to take the 4 1-4 P. M. train from thence to Boston, and arrive in Boston at 6 1-2 P. M.

Stages will leave the Rail Road Depot, in Springfield, every day, immediately after the arrival of the train at 12 M. for Hartford and Albany.

April 29. G. W. WHISTLER, *Engineer.*

NOTICE.

A Merchandise Train will leave Worcester for Springfield daily, (Sundays excepted,) at 11 A. M. All Merchandise received at the Depot before 10 A. M. will be forwarded the same day. Worcester, April 29.

Cabinet Furniture and Chairs.

LANSFORD WOOD, *Agent*, at his Ware Room, Main st., a few doors south Thomas's Temperance Exchange, WORCESTER.

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining, Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Pulpits and Communion Tables made to order.

Mahogany Looking Glass, Portrait and Picture Frames.

Palm leaf and Hair Mattresses and Feathers, &c.

CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality.

SIGN, CHAIR & ORNAMENTAL PAINTING,

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1840.